RELIGION AND LOYALTY

Supporting each other.

OR,

A RATIONAL ACCOUNT

HOW THE

Loyal Addreſſors

MAINTAINING

The Lineal deſcent of the Crown, is very conſiſtent with their affection to the eſtabliſhed

PROTESTANT RELIGION.

By a true Son of the Church of England.

Math. XXII. 21.

Render unto Cæſar *the things which are* Cæſars, *and unto GOD the things which are Gods.*

LONDON,

Printed for *Robert Clavel* at the *Peacock* in St. *Pauls* Church-yard, 1681.

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RELIGION and LOYALTY

Supporting each other.

ALthough the Loyal Proteſtants of the Church of *England* have been deeply charged by the furious Zealots and bold Republicans, as enemies to Parliaments, friends to Popery, and encouragers of Arbitrary Power; yea and branded with the odious names of *Papiſts*, *Tories*, and *Proteſtants* in Maſquerade, eſpecially ſince their unanimous Addreſſes of Thanks to His Majeſty for his Gracious Declaration; yet in regard they are Innocent of theſe odious Crimes, and have acted moſt agreeably to the Rules of Prudence and Conſcience, leſt their ſilence upon ſo grievous an Accuſation, ſhould give a tacit ſuſpicion of their guilt, and embolden their malicious Adverſaries to perſiſt in their Calumnies. I ſhall not only vindicate the Loyal Addreſſors from all the aſperſions that the Enemies of the eſtabliſhed Government and Religion would fix upon them; but alſo demonſtate they have done nothing in this matter, but what became them as good Chriſtians, and good Subjects. And this I ſhall make out, Firſt by a brief account of the Reaſonableneſs of their *Addreſſing* in general. Secondly, by a rational defence of the main points of thoſe *Addreſſes*; both as to the preſervation of the Succeſſion in the right Line, and as

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to the ſecuring of the *Proteſtant Religion* as it is now by Law eſtabliſhed; which two things, ſome by ignorance or inconſideration have repreſented as contradictory and inconſiſtent. But if mens inveterate Malice, and unalterable Prejudices do not blind or biaſs their Underſtandings, I hope theſe fair and full accounts may ſatisfie all, That the Loyal Proteſtant Addreſſors have been moſt groſly abuſed, and moſt falſly repreſented.

Firſt, As to *Addreſſes* in general, they are one ſort of Petitioning, and do expreſs to his Sacred Majeſty the deſires of many Thouſands of his Loyal Subjects, who take this Method to let their Sovereign know what ſatisfaction they have under his Gracious Government, and how earneſtly they deſire the Monarchy, and Proteſtant Religion by Law eſtabliſhed, may be defended againſt the Incroachings and deſigns of *Papiſts*, *Sectaries*, and *Republicans*. And becauſe the owning of Favours received is the beſt Introduction to any *Petition*, therefore the *Addreſſors* do commonly begin with that humble Thanks, which his Majeſties former care of the Eſtabliſhments hath juſtly merited; and from thence they take occaſion to acquaint him in a dutiful and loyal manner, with their deſires, That he will not recede from thoſe excellent Laws which are the ſecurity both of the Crown and of Religion alſo. Now if it be (as the laſt Parliament at *Weſtminſter* did declare) the undoubted right of the Subjects of *England* to Petition their Prince, then the *Addreſſors* have only exerciſed this, which the Parliament hath told them is their undoubted Right; and upon this account it muſt be as great a Crime to abhor *Addreſſes*, as it was to abhor *Petitions*. And ſurely if all the Subjects of *England* have a right to Petition, then they have a liberty of judging what they think moſt expedient to Petition for. And if the Diſſenting Party may Petition for the ſubverſion of the Laws,

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ſurely we may more juſtly Petition for their eſtabliſhment; for 'tis certain they have no better Birth-rights than we, nor can they pretend to have more Priviledges by being worſe Subjects, neither will they be ſo ridiculous to affirm, their Petitions were right, becauſe His Majeſty forbid and diſcouraged them, and ours wrong, becauſe he is pleaſed to incourage and accept them. A Wiſe man will ask nothing that he knows before hand will be denied, unleſs he intend to provoke or defie him that he Petitions: But *nitimur in vetitum*, is the old Motto of this Party, and though herein they differ from all the Rules that other men call Prudence, yet they act but according to their uſual Practice. But we ſhall not cenſure them, it ſufficeth us to juſtifie our ſelves, and therefore let it be conſidered, how any Petitioner or any aſſenter to that Vote of the Subjects right to Petition, can cenſure thoſe who have only Petitioned in a more loyal and dutiful ſtyle? If they blame us for Addreſſing in general, they condemn their own Acts and the Parliaments Votes. If they ſay it is unſeaſonable and of ill conſequence to make Parties, we ask the Petitioners, who began to take this courſe? We cannot forget how induſtriouſly they drew in all they could to ſign their Petitions, how highly they threatned all that did refuſe; how inſolently they boaſted of their numbers and of their power, as if they intended not to beſeech, but to affright his Majeſty into compliance. And ſince the matter of many of their *Petitions* did contain odious reflections upon the King and his Government; and many other things contrary to the Opinion and Deſires of many thouſand Loyal *Proteſtant* Subjects. Certainly thoſe who diſliked the matter of thoſe Petitions ought not to ſuffer them to paſs for the Senſe of the whole Nation; nor to permit their Sovereign and themſelves to be ſo far impoſed on, as if all the Subjects

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of *England* were of that mind. And ſince the Petitioners began to number their Friends, it was time to examine what proportion for Number or Quality the diſlikers of thoſe Petitions bore to the other Party. And if this be an ill thing, the Petitioners who ſhewed the way, and gave the occaſion, muſt bear all the blame of it.

But ſome will enquire, what neceſſity or what reaſon there was for any *Addreſſes* at this time: I Anſwer, Firſt, whereas the Leaders of the Petitioning-men had terrified the Nation with Reports of his Majeſties deſigning *Arbitrary Government*, and ſecretly favouring *Popery*, and many other ill things; we were extreamly pleaſed to find, both by his Majeſties words and deeds, that all theſe were meer Calumnies and deſigns to foment the Peoples Fears and Jealouſies, till they were capable of ſerving ſome mens evil ends. And when his *Declaration*, and all his Actions manifeſted his ſtrict regard to the Laws eſtabliſhed, and his willingneſs to do any thing, (which was conſiſtent with the ſafety of the Monarchy) for the preſervation of the *Proteſtant* Religion; we could not but expreſs our gratitude and ſatisfaction, and teſtifie to the World how noble an Opinion we had of His Majeſties goodneſs, and how great confidence we had in his Royal Word.

Secondly, Conſidering the Factious and the Sectaries did ſo generally return their active Friends in the Houſe of Commons ſolemn Thanks for attempting to repeal thoſe Laws, which reſtrain them from that wild and dangerous liberty they deſire, promiſing them to ſtand by them therein with their lives and fortunes: Surely the Proteſtants of the Church of *England* had reaſon to return his Majeſty their humble Thanks, for his prudent and couragious adhering to thoſe eſtabliſhed Laws, which experience ſhews are the beſt prevention of growing Faction. And ſince they had obſerved that

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in the Country where thoſe Laws were ſometimes executed, there were but few Diviſions and little or no appearance of Schiſm; but in Cities and Corporations where theſe Laws have ſlept by the connivance of thoſe in Power, there are more factions and greater diviſions: this could not but convince them, His Majeſty was a real Friend to the Proteſtant Religion, in refuſing to pull down this Fence, in promiſing to execute theſe Laws, and in quaſhing that Bill of Union, falſly ſo called, which would have broke the Proteſtants into many little Parties, and exaſperated them one againſt another. All theſe worthy Acts of his Sacred Majeſty, doubtleſs deſerved the Thanks of all thoſe who love the Church of *England*, and who would not ſee her trampled on by the vileſt Sectaries. And ſurely it is more lawful for us to promiſe to ſtand by his Majeſty in the defence of the Proteſtant Religion with our lives and fortunes, than for others to make this promiſe to any Party of the lower Houſe of Parliament.

Thirdly, The like may be ſaid of the Republicans, who joyned with the Factious as well in Petitioning the King, as returning Thanks to the Members of Parliament, though their main incentive was their hopes, that the breaking of the Succeſſion, would upon his preſent Majeſties death break the *Monarchy* to pieces and reſtore their beloved Commonwealth. And what cauſe is there why the friends of Monarchy (who know by reaſon, and ſome of them by ſad experience, what they muſt ſuffer if ever the right form of Government be overturned) ſhould not return his Majeſty hearty Thanks for rejecting thoſe dangerous Propoſals, which they believed would have expoſed them, their liberties, lives and fortunes, to the miſchiefs of a Civil war, and of a Tyrannizing Republic?

Laſtly, We did conceive his Majeſty did not meet with

with that encouragement that so Gracious a Prince deserved for his great care of Religion, and our true Liberties; but was publickly reflected on, both in words and in Print; to the seducing of many of his well-meaning Subjects, who had not the opportunity of being rightly informed. And if these false and disloyal Characters of his Majesty and his designs had not been timely rectified, they might have drawn off many more: For the Sense of a few passed currant for *Vox Populi*, and *Vox Patriæ*, and this hath emboldned the Factious, discouraged the Kings Friends, hindred all hopeful Proposals for our Settlement, and made all Publick Councils prove abortive. Whereas now these *Addresses* make it evident, that many Thousands of Quality, and Repute for knowledge and integrity, do know and believe better things of the King and his Government: which will encourage the King in his resolution to preserve the Laws, and engage all who have no private ends to serve, to comply with his Majesty in those Gracious designs of His, for securing Religion and our Liberties. And it is hoped they may tend to make the People have a better Opinion of their Prince, and to make him to have a better Opinion of his People, and then we may expect more expedition and success in all those Councils that tend to the Publick safety.

To this it is replied, that the *Addressors* are (in the Opinion of the *Petitioners*) too inconsiderable a Party to hope for any such event, considering how they have been out-voted in all Elections. But let it be considered, that the Major part of the Kings Council, and of the House of Peers, and the greater part of the Gentry who were not concerned in the late Parliaments, almost the whole body of the Clergy, with as many Country Freeholders, as are not awed by some of the contrary Party, all these have approved *Addresses*. And as to the *Elections*,

ctions, if we obſerve the vaſt number of Cities, Boroughs, and Corporations (generally inclining to Faction) in compariſon of the Shires, and withal remember that every little 40 *s.* man hath as much power in electing two Members as a Country Gentleman of 2000 *l per annum*; it will be no great wonder, if thoſe who are far ſuperior in Quality and worth do not number ſo many Members of their Party as the other. But we ſee daily many Perſons of greater eminency are come over to the *Addreſſors* ſide, meerly convinced by the Kings goodneſs, and the right ſtating of the Caſe between Him and his Parliament. And more no doubt will have their eyes opened to diſcern, that though the end at which, it is ſaid, the Commons aimed (*viz.* the ſecuring our Religion and Liberties) was very good; yet the means they uſed was not the way to effect it. And ſince we have ſeen the ill ſucceſs of thoſe Methods, I make no queſtion, but if the *Addreſſors* activity be but anſwerable to their Power and Intereſt, we may have a more moderate Parliament choſen, when the Kings occaſions require it; which by reaſonable compliance with his Majeſty, may ſo work upon his goodneſs, as to procure all that is needful to make us as happy and as ſecure as good Laws can make us.

And whereas ſome malicious Perſons do reproach the *Loyal Addreſſors* as enemies to Parliaments, nothing can be more falſe, for they really love and honour Parliaments, as the beſt means for this Nations ſafety; and therefore they all thank his Majeſty for that Gracious *Declaration*, wherein he promiſes to have frequent Parliaments. And nothing can encourage His Majeſty more to perform that Promiſe, than the Aſſurances theſe *Addreſſes* give him, that he hath a conſiderable number of active and loyal Subjects, who will make it their endeavour to chooſe him ſuch a Houſe of *Commons*, as may oblige Him to do all that can be deſired for the ſafety of our Religion, Lives,

and Estates. And therefore I suppose we may conclude, that *Addresses* are rational and proper, seasonable and well intended; and the *Addressors* may justly be reckoned amongst the best sort of Protestants, Patriots and Subjects.

Secondly, We proceed to vindicate the matter of the *Addresses*, that is, not the various Phrases of particular Forms, but that which they all agree in, *viz.* In asserting the lineal and regular Succession of the Crown to the next Heir of the Royal Blood: And in securing the Protestant Religion, as now by Law established. For these Two are the main Points; and the Enemies of *Addresses* would gladly perswade the People that they are not consistent with one another, and therefore that no sincere Protestant can be for the Succession in our present Circumstances; and that whoever is for the Succession now, wishes for the establishment of Popery, and is ready to turn to it, yea advances an Interest that will certainly overthrow the Protestant Religion at last. But that I may shew the falshood of this most odious charge, I shall *first*, give an account of the *Addressors* Reasons, why they do adhere to the Succession in its due course: and *secondly*, shall manifest, that this their Opinion is very consistent with a true affection to the Protestant Religion, and the surest way to preserve it.

First, We do grant that the Church of *England* Protestants are generally against the Bill of *Exclusion*; and though some men for want of Consideration wonder at this, as a most imprudent thing; I must tell them, that if the Church of *England* did make Worldly *Interest* the sole measure of her Actions, as *Papists* and *Sectaries* generally do, they would never consider what was honest, but only what was expedient, and never stick at ill means to accomplish that which they account good Ends. 'Tis well known the Papists in *France* renounced *Henry* the Fourth, though his Title was indispurable, because he was not of their Religion. And those of *England* used all means

means to exclude King *James* from his just right to this Crown, upon the same grounds. And it is as plain that the Factious Party did depose and banish *Mary* Queen of *Scots*; Rebel against and murther *Charles* the First, of *England*; yea, that they did expel and keep out our present Sovereign from his undoubted Inheritance, because of the difference of Religion. And whatever *Papists* have done for advancing their pretended Catholic Church, *Sectaries* have done to set up their *Good Old Cause*; yea both sides gloried in these Acts, meerly because they were expedient, and served to advance their Interests. But we of this Church are perhaps the only Christians since the Primitive Ages, who never dispensed with our Loyalty to serve our Worldly ends. And if this do not commend our Policy, I am sure it declares our Honesty and Integrity, and must needs recommend us to all Good men, as those who prefer our Duty and our Conscience before all Earthly Advantages. Wherefore all that the *Excluders* can say, as to the Policy and Expedience of this Method, cannot reconcile us to it, till they have proved it to be just and honest; which we believe they can never do. And since this is our chief Reason to dislike the Bill of *Exclusion*, because we think it unlawful, I shall more largely handle this Point both as to Reason, and matter of Fact: Answering by the way that fallacious Pamphlet styled *The History of the Succession*, which hath deceived so many well-meaning Men; and when I have proved the breaking the *Succession* unlawful, then I shall more briefly touch those other Reasons, which do confirm us in our dislike of that Bill.

As to the Reasons and Matter of Fact, which prove it unlawful to alter the Succession, take this full account.

SInce Government certainly began in, and sprang from one Family at first, no doubt that which gave Being to it, prescribed also the form of it. Now the first Father of

Mankind was inveſted by God with a power of governing all that proceeded from him, and upon his deceaſe that Power deſcended to the eldeſt of his Family then living, and though by the increaſe of Mankind, branches were ſlipt from the firſt ſtock and Colonies tranſplanted into remoter Countries, yet the eldeſt of the Family that ſetled together, by right of Primogeniture, was originally their King, and thence it comes to paſs, both that the firſt Governments we read of in any Country were Monarchies; and that all Nations in all Ages have agreed, that it is the right of the eldeſt Son to inherit, which the *Jewiſh* Doctors thus expreſs, *He that hath the principal right to the inheritance of Land, hath alſo the right of ſucceeding in the Kingdom, and therefore the eldeſt Son is to be preferred* (a). *Herodotus* alſo affirms, that *it is believed among all men, that the eldeſt Son ought to have the Kingdom* (b); and he ſaith, *the* Spartans *made the firſt born King as the Law required* (c). Another Hiſtorian tells us, *The eldeſt Son challenged the Kingdom by the priviledge of his age, which is a Law that the order of Birth and Nature it ſelf gives to all Nations* (d). *The Law* (ſaith another) *gives the Government of the Kingdom to the Kings eldeſt Son* (e). *Nature is wont to give the principality to the eldeſt*, ſaith the Emperour *Johannes Comnenus* (f). All which we ſee make this to be a Law of Nature, and the practice of Mankind hath been ſo agreeable thereto, that four parts of five of the known World, were alwaies, and are now governed by Hereditary Monarchs. And where any other Government was or is eſtabliſhed, it was founded generally in Rebellion, and raiſed upon the ruins of a Monarchy; yea the confuſion and ſeditions that naturally ſpring from theſe Republicks, have already ruined many of them, and forced others to return to a Monarchy again. 'Tis true, there is no ſuch thing as a perfect State to be found in this World, but that is the beſt which hath

(a) Talmud. tract. *Sanhedr.*
(b) *Herod. Pol.* l. 7. pag. 445.
(c) Idem *Erato* l. 6. pag. 406.
(d) *Juſtin.* hiſt. l. 2. pag 36.
(e) *Zoſimi*, hiſt. l 2. p. 684.
(f) *Nicetas Chon.* hiſt. p 8.

hath feweſt inconvencies, and that is undoubtedly the ancient and natural way of ſucceſſive Monarchy, which prevents the great occaſions of ſtrife upon any change to which elective Kingdoms are conſtantly expoſed, and curbs the miſchievous deſigns of Popular men, who make ſuch havock, and commit ſuch outrages in all Democracies. This lets the People know their Governours, and makes the Prince in poſſeſſion as careful to keep and leave the Realm in good order, when he knows it ſhall go to his next Heir, as the Husbandman is to improve that Farm which he is ſure ſhall remain in his Poſterity. This makes leſs alterations upon change of Governours, becauſe they of the ſame Family do uſually purſue the ſame deſigns and retain the ſame friends: Finally, this brings a Prince to his power with a great and noble Spirit, ſets him above petty Revenges, and by his tranſcendent extraction makes him more fit to govern, and the Nobles more inclined to obey: for which reaſon the far greateſt part of men have continued under this natural and moſt excellent ſort of Government, *viz.* Hereditary Monarchies. But to come nearer to the point, and conſider this Kingdom of *England:* It hath been generally affirmed and believed, that this Kingdom is *an hereditary Monarchy*, and hence it is ſo often called *Hæreditarium Regnum* in our old Hiſtorians (as we ſhall preſently ſhew) and from thence it was, that many of our Kings in their life time required the Nobles and others to ſwear fealty to their Heirs, of which there are divers Inſtances (*g*); agreeable to which ancient uſage in the modern Oath of Allegiance we ſwear to be true to the King and his Heirs. And from hence came that old Maxim, *That the King of England never dies*, and his Succeſſor begins his Reign that very day on which the King deceaſes, before any acts of the People can intervene, and before he hath had the ſolemnity of a Coronation, he doth and may do all acts

(*g*) An. 16. *H.* 1. *Jorval.* col. 1006. A. 1125. Ibid. 1016. An. 1153. Chron. *Gervaſ.* col. 1378.

acts of a King: So that one of our old Historians (*b*) saith, *It is manifest and known to all, that the Kings of* England *are obliged and bound to God alone for the acquiring of their Kingdom:* and surely this is the chiefest Right and Prerogative of the Crown, that it is *Hereditary:* and if so, we have the Opinion of *Britton* the famous Lawyer, *That the Kings of* England *can alien nothing of the right of their Crown, that is not repealable by their Successors* (*i*); and of later time Sir *Edward Coke* saith, (upon the Parliament Roll 42 *Edw.* 3. *num.* 7.) *It is a Law and Custom of Parliament, that no King can alien the Crown from the right Heir, though by the consent of the Lords and Commons.* And again elsewhere, *The Royal dignity is an inherent inseparable to the Blood Royal, and cannot be transferred to another.* Cokes *Reports* 2. *fol.* 28. By which it is plain, that it is the most fundamental constitution of our Government that it is hereditary: but if any shall attempt to put by the right Heir where the Title is unquestionable, and choose another, this is to alter the fundamental Constitution of the Government, and make the Kingdom become Elective: And for the King, he hath only an estate in the Crown during his own life, and if he alter the Succession, where the Title is clear, he determines of a thing not to take place till his Interest be expired, and gives a Law to one, that when it is to be executed, is not under his power. As for the two Houses, they are still Subjects of an hereditary Monarchy, and are all obliged by the Oath of Allegiance, *to their power to assist and defend all Jurisdictions, Priviledges, Preheminencies and Authorities granted or belonging to the Kings Highness, his Heirs and Successors*——and that they will *bear true Faith and Allegiance to the Kings Majesty, his Heirs and lawful Successors:* and how they can absolve themselves from this Oath is not easie to be understood, no more than it

(*b*) Chron. *Gervasii Dorob.* col. 1338.

(*i*) *Britt.* c. 34. Tit. *De donis.*

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is, how they can justly call an elected Successor, *Lawful*, when there is in Being an undoubted lawful Heir: But it is said, that Parliaments *de facto* have altered the Succession; to which we reply, that to argue from Fact to Right, is no good consequence: and besides, these Acts of Parliament were generally where the Title was disputable, and if at any time they did put by the undoubted Heir, the Act was reputed null and void without any repeal, as in the case of those Acts which setled the Crown on the House of *Lancaster*, which *Richard* Duke of *York* in open Parliament declared, were of no force against him, who was the right Heir by Blood, according to the Laws of God and Nature: *Rot. Parl.* 39 *Hen.*6. *num.*10. Nor would Queen *Elizabeth* allow the Parliament to repeal the Law which excluded her, but only was declared by her Parliament, right Heir by lineal descent, which was then judged sufficient to vacate that Act. And further it is clear, that all these Princes who came in upon ill Titles (though confirmed by Parliament) yet they are called by our old Historians by the name of *Usurpers*, which seems to prove, that as to matter of Law the right Heir cannot be put by the Succession.

But the Author of that Pamphlet, entituled *The History of the Succession*, runs altogether upon matter of Fact, pretending to prove it lawful because of the frequency of this practice, which by forged Quotations and false Reasoning he endeavours to make out. In Answer to which deceitful Libel I shall give a brief account of the Succession, as it is described by our best Historians, remarking by the way some of that Authors most notorious Mistakes; and this I hope will still prove more clearly, that this Kingdom is and ought to be *Hereditary*.

That the *Britons* had a Race of Kings, is evident from those yet extant Catalogues of hereditary Princes, who reigned here before the *Romans* came in; and *Tacitus* expresly

expreſly ſaith; *Of old the* Britons *obeyed Kings*, and he notes, that it was the breaking of this their Monarchy by Factions, that made them a prey to the *Romans* (*k*), During the *Saxon Heptarchy*, every Kingdom followed the courſe of Succeſſion, and though among ſo barbarous and unſetled a People, Tyranny and Force ſometimes broke the Chain; yet in the firſt Kingdom of *Kent* (to take that for an Example) there was but one breach in the regular Succeſſion for above 300 years, from *Hengiſt An.*455. until *Alric* the laſt King of *Kent*, *An.* 794. in whom (ſaith *Malmsbury*) the Royal Stock of theſe Kings decayed, and the ſame Author notes, that upon *Cedwalla*'s Invaſion, *When* Kent *was in a deſperate eſtate, the Royal Succeſſion failed for about Six years* (*l*); which implies, that the Kingdom went by Inheritance at other times.

(*k*) *Tacit.* vita *Agricol.* p. 142.

(*l*) *Malmsbur.* l. 1. c. 1. p. 4, 5.

But we generally begin to reckon our Succeſſion from *Egbert*, the firſt *Saxon Monarch*, who was originally King of the *Weſt-Saxons*, and conquered all the other Kingdoms. The fraudulent Author of the *Hiſtory of Succeſſion*, queſtions his Title to *Weſt-Saxony*, pag. 1. *becauſe he was not of Kin to* Bithricus *his Predeceſſor in that Kingdom:* but he conceals that *Bithricus* was an Uſurper, after whoſe death *Egbert*——*who derived his Pedigree from the Royal Family of that Nation* (*m*), ——*who was the only Survivor of the Blood Royal*,—— *aſcended the Throne of his Anceſtors* (*n*); which are the words of our old Authentic Hiſtorians, and do prove that *Egbert* came to the Kingdom of the *Weſt-Saxons* by Inheritance: And therefore upon his death he left this Kingdom to his eldeſt Son *Ethelwolf*, and by his Will gave his two conquered Kingdoms of *Kent* and *Suſſex* to *Edelſtan* his ſecond Son, who was but a tributary King to his elder Brother, to whom theſe Kingdoms reverted after *Edelſtans* death, as *Henry* of *Huntingdon* declares

(*m*) *Mat. Weſtm.* An. 802.

(*n*) *W. Malmsb.* l. 2. p. 8[illegible] 22.

clares (*o*). After this the noble King *Ethelwolf* (dying) *Left to his Son* Ethelbald *his hereditary Kingdom of* West-Saxony, *and to* Ethelbert *his other Son, the Kingdom of* Kent, Essex, *and* Sussex (*p*). And *Mathew* of *Westminster* saith, King *Ethelwolf* made this division of his Kingdoms by his Will(*q*); and *Malmsbury* notes, that upon *Ethelbald*'s death the whole devolved upon the second Son *Ethelbert*, who also dying without Issue, *The third Son of* Ethelwolf, *called* Ethelred, *obtained his Fathers Kingdom* (*r*); after whom followed regularly King *Alfred*, fourth Son of *Ethelwolf*; and, *after the death of* Alfred, Edward *his eldest Son received his Fathers Kingdom* (*s*). So that thus far the Kingdom went in the natural order of succession, and was setled only by the Kings Will.

(*o*) *Hen. Hunt.* l. 4. p. 498, &c.

(*p*) Idem, lib. 5. pag. 200.

(*q*) *Math. west.* An. 857.

(*r*) *W. Malmsb.* l. 2. c. 3. p. 22.

(*s*) *Jorvallens.* col. 831.

Upon the death of this *Edward*, Sirnamed the elder, Athelstan *was proclaimed King according to his Fathers last Will* (*t*), and though the Pamphlet affirm he was a Bastard and elected, yet *William* of *Malmsbury* doubts the credit of that report of his being a Bastard, and saith it was raised by one that aspired to the Crown, and affirms he was the eldest Son; nor do other Historians say any thing of his election, only that *Edward left the Government of his Kingdom to his eldest Son* Athelstan (*u*), and that, *his eldest Son* Athelstan *succeeded him* (*w*); and therefore if any other old Writers have the phrase of *Election*, they can mean no more by it, but that the Nobles obeyed the deceased Kings Will in declaring him King who was the right Heir, and on whom his Father had setled the Crown. This *Athelstan* afterwards dying without issue, *his Brother and lawful Heir* Edmund *succeeded him in the Kingdom*, saith *Mathew* of *Westminster* (*x*); and after *Edmund* followed *Edred*, third Son of King *Edward* the elder. 'Tis true, the same Historian saith, Edmund *also left his two Sons his lawful*

(*t*) *Malmsbur.* lib. 2. cap. 5. pag. 25, 26, & 27.

(*u*) *Simon Dunelm.* col. 154, & *Roger Hoveden*, pag. 242.

(*w*) *Jorval.* col. 837.

(*x*) *Mat. westm.* An. 940.

Heirs——*who by reaſon of their illegal Age could not ſucceed* (y); and another ſaith, *Edred* the Uncle ſucceeded, *becauſe the Children of* Edmund, Edwin, *and* Edgar *were ſo very young, that they were uncapable of Governing the Realm* (z). And it is like enough this *Edred* might be appointed the Succeſſor by *Edmunds* laſt Will, becauſe of his Childrens minority, however no Hiſtorian mentions this Succeſſion of the Uncle, to have been by any popular or Parliamentary election: And it was not long before *Edred* the Uncle died, and then his two Nephews *Edwin* and *Edgar* reigned ſucceſſively according to their natural rights.

(y) *Mat. Weſtm. An.* 946.

(z) *Jornallenſ. col* 862.

King *Edgar*, at his death left two Sons by two ſeveral Wives, but bequeathed the Crown to *Edward* the eldeſt, and though the ſecond Wife ſtirred up ſome of the Nobles to advance her Son *Ethelred*; *yet* Dunſtan, Oſwald, *and the reſt of the Biſhops, with many Abbots and Dukes being aſſembled, choſe* Edward, *as his Father had commanded, and having elected him, conſecrated and anointed him King* (a). The unfaithful Pamphlet of the *Succeſſion* cites this very Quotation, but treacherouſly leaves out in the midſt of the Sentence theſe words [*as his Father had Commanded*] that he might falſly inſinuate a popular Election, whereas 'tis plain, this election was no more than the Biſhops and Nobles following King *Edgar*'s direction and will in declaring the right Heir to be King; which is no Election at all in his ſenſe of the word. Afterward this *Edward* was murthered by his Stepmothers practices, and then *Ethelred* ſucceeded in the right Line: ſo that from *Egbert* to the death of *Ethelred* for above 200 years, during the Reign of Fourteen Kings, there was not one Parliamentary election out of the due courſe of Succeſſion, and but one breach in the Succeſſion during the minority of the right Heir.

(a) *Simeon Dunelm. An.* 975. *col.* 159. —— *ut pater ejus moriens dictaverat elegerunt. Math. weſtm. An.* 975.

Upon

Upon *Ethelreds* death the Kingdom was in great confusion by the *Danish* Invasion, who had conquered the greatest part of *England*; yet so great respect was had to the right heir, that the Citizens of *London*, and as many Nobles as were not in the *Danes* power, proclaimed *Edmund Ironside* eldest Son of *Ethelred* King, and *Mathew* of *Westminster* calls him, *The natural King of* England *of the Line of the Kings* (*b*); and all our old Historians reckon him the true and lawful King of *England* (*c*). And though the greater part of the Clergy and Nobles in a Parliament at *Southampton* chose *Canutus* for their King, and rejected the Posterity of *Ethelred:* yet our Ancient Historians say, *Canutus entred on the Kingdom unjustly* (*d*), and that, *He invaded the Kingdom of* England (*e*); from whence it plainly follows, That he who hath no Title by Blood, and is only elected by the People, is no other than a Usurper.

(*b*) *Mat. Westm.* An. 1066.

(*c*) *Malmsbur. Jorval. Hoveden, S. Dunelm.*

(*d*) *W. Malmsb.* l. 2. c. 11. p. 41.

(*e*) *Mat. Westm.* An. 1017.

Canutus having got the whole Kingdom after *Edmunds* death, craftily conveyed away the Children of *Edmund Ironside* as far off as *Hungary*, and by marrying *Emma* the Widow of *Ethelred* insinuated so far into the *English*, that he got them to elect his two Sons, *Harold-Harefoot* and *Hardicanute*, successively to reign after him; and 'tis no wonder if in a Usurping Race the Peoples Election was much stood upon; but these Princes lived not long, and then the Crown returned into the *Saxon* Line again. The vast distance indeed, and the poverty of *Edmund Ironside*'s Children (the right Heirs) and the power of Queen *Emma*, Stepmother to that Race, prevailed with the *English* to choose her Son *Edward*, called the *Confessor*, as the next of the Race of King *Ethelred* then known here: yet our Historians do alwaies declare, (notwithstanding this election of *Edward* the *Confessor*) that *Edward* called the *Outlaw*, and *Edgar*, *Atheling* his Son, were the right Heirs. So *Jorvallensis:* Edmund

and Edward, *Sons of* Edmund Ironſide, *were the right Heirs of the Kingdom*; and, *the King of* Hungary *married his Daughter* Agatha *to* Edward *the* Outlaw, *as being the true Heir to* England (*f*). Yea the *Confeſſor* was ſo ſenſible of the wrong he had done this *Edward*, that he ſent for him and his Son *Edgar Atheling* over, and *aſſured him, that either he or his Son ſhould ſucceed him in the* Hereditary Kingdom *of* England (*g*). They are the words of *William* of *Malmsbury*, and do ſhew, that *Edward* the *Confeſſor* did believe this Kingdom to be *Hereditary*, and deſigned it ſhould go to the right Heir, whom he Royally maintained, and had ſet up that Race here, but for the treachery of Earl *Godwin*; whoſe Son *Harold* procured himſelf to be made King, *being elected* (ſaith one) *by all the Princes of* England *to the Royal Dignity* (*h*); and yet he is generally called an *Uſurper*. *He ſeized on the Diadem* (*i*); *truſting in his Power and Friends he invaded the Imperial Crown* (*k*). *He had uſurped the Kingdom, and poſſeſſed it without any right* (*l*). Thus do our Hiſtorians ſpeak of this elected King. But in the mean time they generally declare *Edgar Atheling* to be the right Heir to the Crown, which we will only ſet down in the words of *Mathew* of *Weſtminſter*: Edmund Ironſide *the natural King of* England, *of the Line of the Kings*, *begat* Edward, *and* Edward *begat* Edgar, *to whom of right the Kingdom of* England *was due* (*m*); yea ſome of the *Engliſh* Nobles endeavoured to advance him to be King (*n*), both after the death of *Edward* the *Confeſſor*, and after *William* Duke of *Normandy* was come in: But by the power and policy of *Harold* firſt, and then of the *Conqueror*, Might overcame Right, and he never did enjoy the Crown, but ſtill his Title was ſo far owned, that the *Conquerors* Race never thought themſelves ſecure till they had married into the Blood Royal of the *Saxons*, and ſo reſtored the true Line.

William

(*f*) *Forvallenſ.* Col. 970.

(*g*) *W. Malmsb.* lib. 2. pag. 52.

(*h*) *S. Dunelm.* Col. 193.

(*i*) *Malmsbur.* l. 2. p. 52.

(*k*) *Huntingd.* pag. 212.

(*l*) *Forval.* Col 958.

(*m*) *Mat. Weſtm.* An. 1066.

(*n*) *Forval.* Col. 957.

William the *Conqueror* pretended a Grant of the Kingdom from *Edward* the *Confessor*, but as his Sword advanced him to the Crown, so it kept him in possession of it all his life; but the frequent opposition made to him on behalf of *Edgar Atheling* shewed sufficiently, that the *English* thought this Kingdom ought to have been Hereditary: However he kept it all his life, and at his death by his Will (without any Parliamentary consent) he gave his Paternal Inheritance, *viz. Normandy*, to his eldest Son *Robert*, and his acquired Kingdom of *England* to *William Rufus*, his second Son, who did not come in by any Popular election (as the Writer of the History of *Succession* pretends) only the Nobles and People obeyed the *Conqueror*'s will, and *with willing minds accepted* William Rufus *for their King* (*o*); and therefore his claim to the Crown, when it was questioned afterward, was grounded on his Fathers Will (*p*); and the aforesaid Writer of the *Succession* is mistaken in saying, *William Rufus* called the *English* Nobility together to give him a Title, when his Brother *Robert* opposed him; for this Assembly was not till half a year after his Coronation, and they were called together to procure them by force of Arms, to defend the Title he was possessed of.

(*o*) *Mat. Paris. vit. Gul. 2. p. 14.*

(*p*) *Malmsbur. gest. reg. l. 4. p. 68. Jorval. col. 894.*

Henry the First was Crowned King at *Westminster*, within four days after his Brother *William*'s death, by the consent indeed of those Barons who met on occasion of the late Kings Funeral, but were not assembled formally as a Parliament (*q*). 'Tis true they gave divers Reasons for this their consent, *viz. That* Henry *was the only Son of his Father, begotten after he was King of* England (*r*); *That they knew not what was become of the elder Brother* Robert, *who had been five years absent in the Holy War* (*s*): And also, that this *Robert* was a Bastard, which the Author of the *History of Succession* designedly

(*q*) *Sim. Dun. An. 1100. col. 225. Joru. col. 997.*

(*r*) *Jorval. ib.*

(*s*) *Mat. Paris. p. 55.*

designedly left out in the middle of a Sentence, according to his wonted dishonesty; for he tells us out of *Knighton*, *By the councel of the Community of the Kingdom, and by unanimous consent they rejected him*; but *Knighton*'s words are, *By the counsel of the whole Community they laid Bastardy to his charge, that he was not begotten of the lawful Bed of* William *the* Conqueror, *for which cause by unanimous consent they rejected him* (*t*); which shews, that the generality or community of the Nobles thought a Bastard could not inherit, and that they were obliged to elect the right Heir. But it is certain, this *Henry* had no Parliament till he had reigned three Months, and then he married the Neice and one of the Heirs of *Edgar Atheling*, and thereby strengthened his Title to the Crown, which before relied more upon his Fathers Conquest than any Parliamentary election. And the Council Assembled in the Thirteenth year of his Reign, was not to confirm his own Title (as our Pamphleteer pretends) but to make the Nobles swear Fealty to his Son, *in whom only rested his hopes of Succession* (*u*), *gathering the Nobles of the Country, he made them all swear that Fealty to his Son* William *which was due to to their Lord* (*w*): And though this Son of his died before his Father, yet this was a good proof that it was then believed the eldest Son had a right to succeed his Father: which Principle was so unquestionable in that Age, that even before this an old Historian says, *William Rufus was bound by agreement to give his elder Brother* Robert 3000 *Marks of Silver every year, for the manifest right which he had to possess the Kingdom of* England (*x*).

(*t*) *Knighton* Chron. l. 2. c. 8. col. 2374.

(*u*) *Gerv. Dorob.* col. 1138.

(*w*) *Hen. Hunt.* l. 7 pag. 217. *Sim. Dunelm.* An. 1116. col. 228.

(*x*) *Mat. Westm.* An. 1101.

Upon King *Henry*'s death, notwithstanding the Nobles were bound by an Oath to be faithful to *Maud* the Empress, yet our Historians say, the Nobles, Clergy, and People chose *Stephen* King: and the Pope confirmed the

the choice, yet while there was another nearer in Blood, the Ancient Writers reckon *Stephen* a meer Uſurper; *Malmsbury* ſaith, *He did not obtain the Kingdom lawfully* (*y*); and another ſaith, *Being filled with Courage and Impudence, tempting God, he invaded the Royal Diadem* (*z*). *Like a Tempeſt he invaded the Crown of England*, as others expreſs it (*a*). And theſe Hiſtorians obſerve, that the Divine Judgments fell on the Biſhops and Nobles aſſiſting at his Coronation; and yet before the Archbiſhop would Crown him, one of the Nobility ſolemnly ſwore, that he heard King *Henry* before his death, when he ſet them all free from the Oath of Allegiance to *Maud* the Empreſs (*b*), which ſhews that *Stephen*'s Friends were forced to uſe Fraud and Perjury before they could alienate the People from the right Heir; and after all, this elected King is commonly called an *Uſurper*. And therefore the Loyal Party of the *Engliſh*, all *Stephen*'s time, laboured by force of Arms to advance *Henry* the Second (the right Heir) to the Crown, and forced this elected Intruder to *acknowledge in an Aſſembly of Biſhops and Nobles, that* Henry *had the hereditary right to the Crown of* England (*c*). And upon the Peace made between them, *Henry did graciouſly condeſcend that King* Stephen (if he pleaſed) *might poſſeſs the Kingdom peaceably during his own life* (*d*), *provided he quietly reſigned it to* Henry *at his death* (*e*). So that he reigned by *Henry*'s Grant, and the old Hiſtorian ſaith, *Stephen did never Reign juſtly till now* (*f*); all which manifeſts the impudence of the late Author of the *Hiſtory of Succeſſion*, who ſaith, *Neither of the parties had any other colour of right to the Crown, than what the conſent of the People gave them* (*g*); which is ſo notoriouſly falſe, that King *Henry* never owned any Title by election, and it was granted by all, that *Henry* was the undoubted Heir of the Kingdom. *The Succeſſion of the*

(*y*) *Malmsbur. hiſt. Novel. l. 1. pag. 101.*
(*z*) *Hin. Hunt. l. 8. pag. 221.*
(*a*) *Roger Hoveden, pag. 276. Jorval. col. 1023.*
(*b*) *Gervaſ. Dorob. col. 1340. Math. Paris. pag. 74.*
(*c*) *Mat. Weſtm. An. 1153.*
(*d*) *Mat. Paris. pag. 86.*
(*e*) *Jorvallenſ. col. 1037.*
(*f*) Idem ibid.
(*g*) *Hiſtory of Succeſſion, p. 4.*

the Crown of England *belonged to the Earl of* Anjou, *in right of his wife* (*h*); and again, *Henry would no longer be defrauded of the Kingdom of* England, *which by his Mothers right belonged to him* (*i*); and upon *Stephens* death, *He received his* hereditary Kingdom *without any diminution* (*k*); yea upon his first arrival, before his Coronation he received the Fealty of the Nobles at *Winchester*, as being then the rightful King of this Land (*l*); which abundantly proves, that this Kingdom was not reputed Elective, and that King *Henry* the Second came in as the Heir of the right Blood: Yet still the false Writer of the History of *Succession* confidently says, *King* Henry *remembring by what Title he got the Crown, and desiring to secure it to his Son in the same manner, summons a Parliament at* Oxford, *and procures his Son to be declared King together with himself by their consent* (*m*); and for this he cites *Gervase* of *Canterbury*: but that old Author relates it quite otherwise, for he tells us (*n*), the King summoned the Bishops, Abbots, Earls, Barons, Governours, and Aldermen, to appear at *London* with their Sureties, upon which they were in great fear, not knowing the Kings intent: But when they came, he first Knighted his Son, and presently to the wonder of all, *He commanded him to be Anointed and Crowned King; and the new King being Crowned by his Fathers Command, received the Fealty of the Nobles, and they returned home freed from their Fears.* By which it appears, that the King of *England* did absolutely dispose of the Crown in time of Parliament, and did not once ask their consent, or suffer them to debate it, but commanded it to be done, and was obeyed therein.

(*h*) *Jerval.* col. 1025.

(*i*) Ib col. 1036

(*k*) Ibid. col. 1043.

(*l*) *Gerv. Dorob.* col. 1376.

(*m*) *History of Succession*, p. 4, &c.

(*n*) *Gerv. Dorob.* col. 1412.

Two other notorious Falshoods there are in the next page of this Pamphlet, concerning this *Henry* and his Son *Richard:* First, That upon the death of young *Henry*

Henry, his Father *Henry* the Second *was glad to get the Succeſſion confirmed to* Richard *his next Son in his life time* (o): whereas King *Henry* had ſmarted ſo ſeverely by declaring his Heir, that neither force nor intreaty could ever prevail with him to do it, till within a few days before his death, and then being compelled, *He promiſed his Barons ſhould do homage to* Richard *as his Heir* (p). But this Promiſe was made in *France*, not by any conſent of Parliament, and was never performed, for the King died of grief within a week after. A ſecond falſhood is his citing *Ralf de Diceto*, to prove, *Richard* the firſt was made King *Poſt tam Cleri quam Populi ſolennem & debitam electionem*; but he deſignedly leaves out theſe words in the ſame Sentence, *Hæreditario jure promovendus in Regem*, for the whole paſſage is this, Richard *came over to be promoted King by right of Inheritance, after the ſolemn and due election of the Clergy and People* (q), which words, if this fraudulent Author had not concealed, it would have been plain, that the Election there mentioned was no more than the recognizing the right Heir, as Tenants atturn to a new Landlord. And to manifeſt that *Richard* was King before his coming over or Coronation, his Mother, Queen *Eleanor*, immediately upon King *Henry*'s death, cauſed all the Free-men of *England*, wherever ſhe came, to ſwear Allegiance to her Son *Richard* (r).

(o) *Hiſtory of Succeſſion*, p. 5.

(p) *R. Hoveden*, pag 372.

(q) *Radul. de Dicito*, col. 647

(p) *Rog. Hoveden*, pag. 373. *Jorval.* col. 1135.

After the death of King *Richard* the Firſt, his Brother King *John*, by the conſent of many Biſhops and Nobles, was Crowned King; but the ſame Hiſtorian ſaith, *Many adhered to* Arthur, (his Nephew) *as to their natural Lord, and the right Heir of* England (s), *and* Arthur *as the right Heir aimed at the Crown*; yea King *John* was much afraid when *Arthur*'s Friends declared, *It was Cuſtom Law and Equity, that the Son of his elder Brother ſhould have that Patrimony which would*

(d) *Jorval.* col. 1281.

have fallen to his Father, if he were then alive (*t*); which fear of King *Johns* ſhews, how falſly as well as blaſphemouſly the Author of the Hiſtory of *Succeſſion* ſaith, *pag.* 5. *That King* John *thought his Parliamentary Title more ſure than his Nephews Divine right.* For 'tis well known King *John* was not at eaſe till he had murthered his Nephew; and *Knighton* ſaith, notwithſtanding his Parliamentary Title, *This* John *came unjuſtly to the Kingdom, for he murthered* Arthur, *who by* hereditary right *ought to have had the Crown of* England (*u*); and elſewhere he ſaith, John *feared the Nobles of* England *would not admit him to the Kingdom, becauſe they had a nearer Succeſſor* (*w*). 'Tis true, *Hubert* the Archbiſhop did much promote this election of King *John*, and after gave this reaſon for it, *That he foreſaw this* John *would bring the Realm to much miſery, and that he might not be at liberty to do miſchief, he choſe to bring him in by Election, rather than by* hereditary *Succeſſion* (*x*); which plainly intimates, *Hubert* thought that a King elected by the People might be turned out again by them for miſgovernment. And our Pamphlet of *Succeſſion* obſerves the ſame thing (*y*), which may be a fair warning to all Kings to take heed of accepting their Crowns by popular election. And King *John* alſo was aware of this it ſeems, for in that Charter of his (cited by the Pamphlet in the fifth Page) he ſaith, He came to the Crown *by right of Inheritance*, together with the *unanimous conſent and favour of the Clergy and People*; thus he pretended, and even by that Pretence declares, he would gladly be owned as the right Heir, and his placing that firſt, ſhews he liked it better than his Parliamentary Title. And indeed King *John* found no ſtability in his Parliaments, for they ſoon repented their choice, and upon *Arthur*'s death, they (with reſpect to the right of Heirſhip) ſent to *Lewis*, Son to the

(*t*) *Jorval.* col. 1282.

(*u*) *Knighton*, Chron. col. 2425.

(*w*) Idem col. 2413.

(*x*) *Mat. Paris.* pag. 197.

(*y*) *Hiſtory of Succeſſion*, p. 5.

the King of *France* (who had married *Arthur's* only Siſter and Heir) to accept the Crown; but that project alſo was defeated, and the miſchiefs which happened in the Reign of this elected King, are ſufficient to ſhew how ill a thing it is to break the Chain of Succeſſion.

King *John* dying, *Conſtituted* Henry *his eldeſt Son Heir of the Kingdom*, ſaith *Math.* of *Weſtminſter*, An. 1216. this *Henry* the Third was then but nine years old, yet the Earl Marſhal tells the Nobles, they ought to ſubmit to him, *becauſe he was the Kings Son, and was to be their Lord and Succeſſor to the Kingdom* (z); and he was declared King by a private aſſembly of Peers, not by any Parliament: For indeed *Lewis* of *France* had the Parliamentary Title then; but that was ſo little valued, that when this *Lewis* commanded *Hubert de Burgh* to deliver up *Dover* Caſtle to him, becauſe his Maſter King *John* was dead; *Hubert* replied, *If my Maſter be dead, he hath Sons and Daughters who ought to ſucceed him* (a). So that *Henry* the Third enjoyed the Crown many years, and left it to his eldeſt Son *Edward:* for the ſtory of *Edmund Crouch-backs* being the Eldeſt, and put by for deformity, was a meer Fable, deviſed to colour over the *Lancaſtrian* Title.

(z) *Knighton*, Chron. col. 2426.

(a) *Mat. Paris*, pag. 289.

King *Edward* the Firſt was the *Firſt-born Son of* Henry *the Third*, Knighton *Col.* 2461. and at his Fathers death was in the *Holy Land*; yet ſo fully was the Kingdom owned to be hereditary then, that *the Earls of* Glouceſter *and* Warren, *with the Clergy and People*, (not aſſembled in Parliament, but met at the Funeral) *went with ſpeed to the high Altar of the Church of* Weſtminſter, *and ſwore Allegiance to* Edward, *the Kings eldeſt Son, though they knew not at all whether he were then living*, ſaith a Monk of that Church at that time (b); which is as full a proof of this Crowns be-

(b) *Mat. Weſtm.* An. 1272.

ing hereditary as can be desired. After this *Edward*, his eldest Son *Edward* the Second regularly succeeded (without asking any consent of Parliament) meerly as his Father's Heir, and therefore as he was not made, so he could not be rightly deposed by Parliament. 'Tis true, there was a kind of Resignation made by *Edward* the Second to his Son and Heir *Edward* the Third, *By which* (saith one Old Writer) *the right to the Kingdom immediately the same day devolved to* Edward *the Third* (c); and therefore he reckons him King before his being Crowned; but that resignation being forced, doubtless *Edward* the Third was no lawful King till after his Fathers death. After this *Edward*, *Richard* the Second succeeded his Grandfather, by right of Inheritance, and also by the common consent of every man (d); and *Polydore Virgil* an Historian of no great credit) here cited by the Pamphleteer, only saith, the *Parliament declared the right Heir was King*; which no way hurts the Hereditary right. But this Seditious Author of the *History of the Succession*, pag. *6th* and *7th*, largely reports the deposing of *Edward* the Second, and *Richard* the Second, by Parliament, and seems to justifie those Acts, and indeed his Principles do allow such accursed proceedings; and no doubt the Principles and matters of Fact also were now published to make the People believe they had such a Power, and whither such practices tend I leave it to all Loyal Subjects to judge.

(c) Knighton, Chron. col. 2550.

(d) Idem ib. 2630.

Henry the Fourth came in upon the deposition of King *Richard*, and the Pamphlet saith, *pag.* 7. *The Parliament made him King*; But I must ask what Parliament? not King *Richard*'s sure, for if he were deposed, they were *ipso facto* dissolved, and become no Parliament; not *Henry*'s Parliament, for our Author doth suppose he was no King till they chose him, yet till he was

was King he could not make them a Parliament; so that this false Opinion of a Parliaments making a King of *England*, is as ridiculous a Circle as the *Colliers* Faith. But as to *Henry* the Fourth, the Record tells us, *When the Kingdom was vacant by the resignation of* Richard, Henry *the Fourth stood up and claimed the Crown as due to him by right of Inheritance, threatning by force to subdue any should oppose him* (e). And the Parliament did not so properly choose, as submit to him: But since his pretence by Blood was so weak, no wonder if he desired to have it strengthned by voluntary consent of Parliament, in order to secure it to his Son *Henry* the Fifth; yet after all, as soon as our old Writers durst speak truly, they frequently called all this Race, *Usurpers*. But as to the swearing of Allegiance to *Henry* the Fifth before he was Crowned, the Pamphlet and *Polydore Virgil* too are grosly mistaken to think it was never done before, for we have proved it was done to *Henry* the Second, *Richard*, and *Edward* the First.

(e) Rot. Parl. ap. *Knighton*, col. 27[illegible]

The Heroick Acts of *Henry* the Fifth engaged the Nobility to promote his Son *Henry* the Sixth to succeed him, in manifest wrong to the House of *York*, who, as soon as they got Friends and Power, involved the Nation in a Sea of Blood to recover their right, without any regard to the *Lancastrian* Parliamentary Title; yea, *Richard* Duke of *York* pleaded, *That all those Statutes which setled the Crown on King* Henry *the Fourth, and his Issue, were of no force or effect against him who was right Inheritor of the said Crown, according to the Laws of God and Nature* (f); and when his party prevailed in the Field, he got a Parliament to settle the Crown on him after *Henry*'s decease: which Act was again repealed, and the Crown setled on *Henry* and his Heirs: so totteringly doth that Crown stand which hath no other basis but *Popular Consent*. Finally, when the

(f) Rot. Parl. 39 *Hen.* 6. num. 10.

the Houſe of *York* by force got their right, then a Parliament declares, *None of theſe Three* Henry's *ever were rightful Kings*, and that Act calls them alwaies *late pretended Kings* (*g*); yet they had as good right as Parliaments could give them, which it ſeems in the Opinion even of a Parliament, cannot make a rightful King when there is a nearer Heir in blood.

(*g*) Stat. 1 *Ed.* 4. cap. 4.

Richard the Third is commonly called an *Uſurper*, though (as our Pamphlet ſpeaks, *pag.* 9.) he had *that great and ſure title by Act of Parliament*; yet ſome cannot underſtand how that Convention which made *Richard* King, could properly be a Parliament, unleſs he were a King before they choſe him, and made them ſo. But ſuppoſe they were a Parliament, they pretend *That* Edward *the Fourths Children were Baſtards*, *the Duke of* Clarence *and his Iſſue diſabled by Treaſon*, *and then they declare* Richard *to be King*, *as the next uncorrupted and lawful heir of the Houſe of* York: which pretences, though falſe, do ſhew they deſired it ſhould be believed, that *Richard* had a better Title by Blood, than he could have by their Election, which they thought would ſignifie little, if they had not pretended he was the right Heir; wherefore this Kingdom was even then thought *hereditary*. And here I muſt note by the way, that this *Hiſtory of the Succeſſion*, pag. 9. cites a Parliament Roll, ſaying, *The ſame Lord the King* (Richard) *by the aſſent of the ſaid Three Eſtates of the Kingdom*, &c. that is, *of the Lords Spiritual*, *Temporal*, *and Commons*, which were named juſt before: and Mr. *Petyt* in his right of the Commons, *pag.* 80. cites another Record, 9 of *Henry* the *5th*, proving that the Prelates, Nobles, and Commons, were then reckoned *the Three Eſtates of* France: which Teſtimonies being delivered by two Friends to the Republick Principles, will I hope ſatisfie thoſe of that Party, that the King is not one of the

the three Eſtates, and that none of them hereafter will tell us of his being co-ordinate with the other two Eſtates, a Principle uſed to juſtifie the laſt Rebellion, and now received by ſome Perſons for very ill purpoſes.

But to proceed, King *Henry* the Seventh got the Crown by Conqueſt, and his beſt Title was by the marriage of the Daughter of *Edward* the Fourth, and right heir of the Houſe of *York* (though his envy to that Line would not let him acknowledge it) and upon his death, his Son and Heir *Henry* the Eighth was the lawful and true Succeſſor by Blood to the Crown of *England*, and therefore without ſtaying for any conſent of the People he was proclaimed King at his Father's Funeral, and he both choſe his Privy Council, and did many other Acts of Royal Power before his Coronation, which was deferred above two Months. And when there was ſome doubt about his having iſſue Male, he did not reſort to the Parliament (as the Pamphlet of the *Succeſſion*, pag. 11*th* pretends) but they reſort to him, as believing the Power of providing, for the Succeſſion was in him, as the words of the Statute import. *We therefore, moſt rightful and dread Sovereign Lord, reckon our ſelves much more bounden to beſeech and inſtant Your Highneſs, to foreſee and provide for the perfect Surety of both you and of your moſt lawful Succeſſion and Heirs.* Yea that very Statute mentions, *the right legality of the Succeſſion and Poſterity of the lawful Kings and Emperours of this Realm*; complaining, that the Biſhops of *Rome, contrary to the great and inviolable grants of Juriſdictions by God immediately to Emperours, Kings, and Princes*, in Succeſſion to their Heirs, *have preſumed in times paſt to inveſt who ſhould pleaſe them to inherit other mens Kingdoms, which things* (ſay they) *we your moſt humble Subjects, both Spiritual and Temporal do moſt*

moſt abhor and deteſt. Stat. 25 *Hen.* 8. Chap. 22. Whence it is plain this Parliament owned the providing for the Succeſſion to be a part of the King's Prerogative, and blamed the Popes for pretending to it; and ſure they would not blame the Pope for this fault, if they had been guilty of it themſelves. Again, when the Crown was entailed on the Kings Iſſue by Queen *Jane*, another Statute ſaith, the Crown ſhall deſcend to theſe Children and their Heirs one after another, *by courſe of Inheritance, according to their Ages, as the* Crown of England *hath been accuſtomed, and ought to go.* Stat, 28 *Hen.* 8. Chap. 7. And for the power of Nomination declared to be in the King, in caſe theſe Heirs failed; this Statute doth not delegate any ſuch power to the King, but acknowledges he hath this Power, and is a kind of Promiſe that the People ſhall ſubmit to it. And the truth is, this Kings Parliaments were ſo far from preſcribing to him in any thing as to the Succeſſion, that they conſtantly took directions from him what to do in that caſe, and altered as often as his mind changed; *Stat.* 35 *Hen.* 8. *Chap.* 1. But it is ſomewhat ſtrange, that the Author of the *Hiſtory of the Succeſſion*, pag. 12. ſhould affirm that *Lethington* Secretary of *Scotland*, *allows theſe Acts of Parliaments* (which declare it to be in King *Henry*'s power to diſpoſe of the Crown as he pleaſed) *were valid when they were once done.* For *Lethington* (whoſe Letter may be ſeen in Dr. *Burnet*'s Collections, *Part.* I. *pag.* 268.) ſaith, *What equity and juſtice was that, to diſinherit a Race of foreign Princes of their poſſibility and maternal right, by a Municipal Law and Statute made in that* (*which ſome would term*) *abrupt time, and ſay that that would rule the roaſt; yea and to exclude right Heirs from their Title, without calling them to anſwer, or any for them. Well it may be ſaid, that the injury of the time, and the indirect dealing, is not to be allowed; but ſince it is done*

done it cannot be avoided, unleſs ſome circumſtances material do annihilate the ſaid limitation and diſpoſition of the Crown. Thus far he, who very plainly declares he thinks thoſe Statutes unjuſt and unreaſonable, and made in an abrupt time, which were uſed to exclude right heirs from the Crown. Yet if the *Engliſh* would inſiſt on them, then he muſt be forced to diſprove the pretended limitation of the Crown made upon theſe Statutes, which he there undertakes to do, and ſhews, that beſides the injuſtice of the Statutes in themſelves, there was no ſufficient evidence that *Henry* the Eighth did ever make that arbitrary diſpoſition of the Crown, which was pretended.

As for King *Edward* the Sixth, he was the true and right Heir to the Crown, and did not come in by any popular election, yet when he attempted to break the Succeſſion, and give the Crown away to one who was not the right Heir, he only drew that young Lady *Jane Grey* into a ſpeedy ruine; for his Siſter *Mary*, the eldeſt Daughter of his Father, did ſucceed him notwithſtanding all the proviſion made againſt it. 'Tis true, Queen *Maries* Mothers marriage was null, and therefore perhaps her beſt Title was from the Parliament: But Queen *Elizabeths* Mother being the firſt Lawful wife that King *Henry* had, ſhe wiſely and warily claimed the Crown by deſcent, as undoubted Heir to King *Henry* the Eighth, and King *Edward*. And though ſhe permitted her firſt Parliament to declare this, yet they do not pretend to give her any title by their election, or otherwiſe; for they ſay, *they think in their hearts, and confeſs with their mouths, that her Majeſty really is, and of meer right ought to be by the Laws of God and of the Land, their moſt rightful and lawful Sovereign*

Liege Lady and Queen, and that she is rightly, lineally and lawfully descended of the Blood Royal, and in and to her Princely person and her Heirs, without all doubt the Imperial Crown of this Realm, with all pertaining thereto, are rightly and really invested and annexed, and they desire it may be enacted they do recognize this right to be in her Highness and her Heirs. Stat. 1 *Eliz.* Chap. 3. which is a very plain acknowledgment, they believed the Crown of *England* was to pass by lineal Succession and descent. Indeed her remaining unmarried, occasioned many Pretenders by various claims to be talked of as next Heirs, which might have created some disturbances, and have brought some hazards on the Queens person; and therefore when there were many Titles, and it was not perhaps so very clear whose was the best, there the Queen regnant and her Parliament were to determine the doubt, and this occasioned those two Statutes of the *13th* of *Eliz.* and *27th Eliz.* concerning the Succession, which do not belong to the excluding the right Heir where there is no Competitors, and are impertinently alledged to that purpose in our present case. And it is very certain, that Queen *Elizabeth* would never suffer her Parliament to limit the Succession, and she once committed two Commoners for moving that business; which shews, she did not think a Parliamentary Title to be necessary, for she only declared on her Death-bed who was the right Heir, *viz.* King *James* of *Scotland*, and to him by right of Succession the Crown came.

Upon the same day that Queen *Elizabeth* died, without any popular Election, King *James* was Proclaimed, and did all Acts of Regal Power for four Months before his Coronation, nor did his first Parliament

liament give him any new Title, but only did declare, that upon Queen *Elizabeths* death the Crown of *England*, &c. *did by inherent Birth-right, and lawful and undoubted Succeſſion come to King* James, *as being lineally, juſtly and lawfully next and ſole Heir of the Blood Royal of this Realm.* Stat. 1. *Jacob.* Cap. 1. yea they do there derive his Pedigree from *Henry* the Seventh, and Queen *Elizabeth*, daughter to *Edward* the Fourth, not upon the account of any ſpecial Parliamentary entail made in *Henry* the Sevenths time (as the Pamphlet of *Succeſſion*, pag. 14. pretends, to perſwade the People, that his preſent Majeſties Title relies only on an Act of Parliament;) but they derive King *James* his deſcent in blood, from that Prince and his Lady, becauſe the two Houſes of *York* and *Lancaſter* united in them; and there can be no clearer acknowledgment that this Kingdom is *hereditary*, and that King *James* came in purely as right Heir, than that very Act of Recognition, 1 *Jacobi*, Cap. 1. How King *Charles* the Firſt, and our preſent Gracious Sovereign came to the Crown by right of Inheritance, many yet alive can well remember, and none have been ſo bold to pretend they had their Titles from popular Election, ſince the Rebels made uſe of that falſe pretence to colour over their depoſing and murthering our late Royal Martyr; whoſe lamentable Tragedy ſufficiently ſhews the miſchief of theſe pernicious Principles concerning the Succeſſion and Rights of Princes; and the effects of them in 48, are enough to make this Nation for ever dread and abhor them.

Thus I have from the beſt Hiſtorians given a true account of the Succeſſion of the Crown of *England*, and I hope it doth evidently appear by all this, that

the right Heir by Blood ever did, or always ought to inherit, and though Might did ſometimes overcome Right, yet where there wanted a good Title by deſcent, no Election or Act of Parliament could hinder thoſe Intruders from being called and counted *Uſurpers*, yea our very Parliaments have declared this Kingdom to be hereditary, and the miſchiefs of altering the right Line have been great and very manifeſt: So that all theſe things do make the *Loyal Addreſſors* eſteem they are bound to Thank His Majeſty, that he hath reſolved he will not conſent to alter the Succeſſion, it being contrary to right Reaſon, to Law, to Equity, to all laudable Precedents, to the Prerogative of the Crown, yea and to the Intereſt of the People too, to make the Succeſſion arbitrary and uncertain, which is a ſure way to involve this Nation in Blood and endleſs Quarrels upon every change; a conſequence ſo ſure and ſo dreadful, that no bare poſſibilities of future danger, nor pretences of ſeeming expedience, can juſtifie either the honeſty or the prudence of ſuch an Act.

But ſince the laſt refuge of ſuch as would alter the Succeſſion, is the prudence and the expedience of it in our caſe, I will obſerve, that if it be not lawful (as is before fully moved) then it can never be truly prudent or expedient; and ſince our *Petitioners* blame the *Jeſuits*, for allowing the doing *evil* that *good* may come thereon, they muſt not practiſe what they condemn. And beſides, if it be calmly conſidered perhaps it is not ſo very expedient as ſome men fancy: For the dangers and miſchiefs that attend altering the Succeſſion, ſuch as fierce and bloody Civil Wars upon a change, multitude of Pretenders, irreconcilable Diviſions, which will end in Democracy, or expoſe us to a Foreign Force, are greater and ſurer than

than any Evils we can ſuffer from our Natural Prince. And as to our circumſtances, if either His Majeſty have Children by this, or another Wife, or ſurvive His Royal Highneſs; or if the Crown do deſcend upon him, he may either declare himſelf *Proteſtant*, to which (we ſhall ſhew preſently) he hath many ſtrong Inducements; or however he may reſolve not to attempt the ſetting up a different Religion, ſince that cannot be done without altering the whole frame of our Government, and without ſuch force, as will not be very conſiſtent with his Royal Highneſſes's generous nature or his quiet; conſidering the bitter hatred that this Nation generally hath to that Religion. Now if any of theſe things happen, there is no neceſſity of a Bill of Excluſion, and we do a certain miſchief to our ſelves to prevent one that may never come upon us.

Again, It is not certain that ſuch an Act, if it were paſſed, would obtain that effect which the Promoters of it deſign; for what Heir with a juſt Title was ever excluded by a bare Act of Parliament, if he had either Friends, or Power to obtain the Crown? And if he prevail, ſuch an Act may give colour and provocation to that Perſecution which it pretends to prevent: and if His Royal Highneſs ſhould not prevail, we then inevitably fall into Democracy or Anarchy, which are the worſt and moſt intolerable ſorts of Tyranny. Beſides, the next Heirs to His Royal Highneſs are good *Proteſtants*, and to exclude them were inhumane and unjuſt; yet if one of them ſucceed, it can ſcarce be expected they ſhould manage a Quarrel againſt the Root they ſprung from, upon a Principle that makes their own Title queſtionable, and their own Heirs liable upon any popular diſguſt to be excluded alſo.

Finally

Finally therefore, It ſeems ſtrange when (beſides all the ill conſequences of this project, and all the Reaſons given to prove it, unlawful) his Majeſty hath ſolemnly declared he will never conſent to it; yet ſome men will hearken to no other expedient for our ſafety. Doubtleſs the Propoſals made by his Majeſty, to ſecure us from the Evils feared from a *Popiſh Succeſſor*, with a gracious Promiſe to conſent to them, or any other method deſired, which would not undermine the Monarchy and alter the Succeſſion; were more honeſt in themſelves, and more eaſie to be obtained, yea with the concurrence of God's Providence they were more likely to ſecure our Government and Religion, than any Act of Excluſion could have done: For whereas it is pretended all theſe Acts of limiting the exerciſe of Royal Power in ſome particulars would be born down by force. I reply, So might an Act of *Excluſion* be alſo, and that Act would provoke and juſtifie all forceable methods, much more than theſe Limitations, which might have been made (it is believed) with his Royal Highneſs's own aſſent, and would have proved as good an expedient for his own quiet, as for the Nations peace and ſatisfaction: but ſince theſe Conſiderations properly belong to his Majeſty and his Parliament, thoſe in a private capacity are not to meddle with them. It being their proper duty to apply themſelves to God by Prayer, that he will by his Providence direct our Governours, and ſecure our excellent Religion, for it is in his power by various methods (unknown to us) yet to make us ſafe and happy: And if we do not ſo far diſtruſt his Providence, as to do ill things upon pretence of our own ſecurity, we ſhall oblige him to take care of us, ſo as it ſhall go well with us at laſt.

After

After all this ſome men have no mind to underſtand, how the adhering to the Succeſſion in our circumſtances, can conſiſt with our affection to the Proteſtant Religion; which they pretend his Royal Highneſs will certainly perſecute, and labour to extirpate, if ever he come to the Crown: and indeed ſome who uſurp the name of *Proteſtants* have ſeemed to provoke him ſo to do. If Proteſtant Religion were an enemy to Princes Rights, there were ſome colour for this Objection: but no Religion in the World teaches and practiſes more Loyalty than that which is truly called *Proteſtant*; and we doubt not, but that if ever his R. H. ſhould attain the Crown, he will eaſily diſtinguiſh betwixt the Principles and Practices of thoſe who diſſent from the eſtabliſhed Proteſtant Religion, and thoſe who ſtrictly adhere to it; nor will he blame our Church for that which was the Opinion of thoſe who endeavoured to ſubvert it, after they had renounced all Communion with it. His R. H. well knows how conſtantly the Church-Proteſtants have adhered to His Rights for Conſcience ſake, though againſt that which others called their Intereſt. He cannot but have obſerved what reproaches and injuries they have ſuſtained upon that account; and he is too generous to uſe any power he may have to procure their Ruine, who have done their beſt to prevent His. And though to make the true Sons of this Church more odious, the Sectaries and Republicans have repreſented them all as *Papiſts*, or *Popiſhly affected*, on purpoſe to enrage the multitude againſt them; yet his R. H. and all the World may ſee, they give his Majeſty moſt hearty Thanks for promiſing to defend the Proteſtant Religion by Law eſtabliſhed, in which they reſolve to live and die. So that while they do deſervedly love

and

and honour the Dukes perſonal worth, and abet his undoubted Rights, they do yet upon unanſwerable grounds renounce that which is ſaid to be his Religion. And indeed they have ſo much Reaſon, and ſo many Arguments, not only to love the *Proteſtant* Religion themſelves, but to recommend it to the good Opinion of his Royal Highneſs, that they are ſo far from believing ſo brave a Prince will Perſecute this Religion, that they both pray that he may, and hope that he will declare himſelf of the ſame Perſwaſion: which many wiſe Men conclude he had never ſeemed to deſert, but for the repeated exaſperations he received from ſome who pretended to it. And now as well for vindicating the *Addreſſors* from the falſe Character of being *Popiſhly affected*, as for the promoting ſo deſirable a thing as the return of his Royal Highneſs to the eſtabliſhed Religion. I ſhall lay down ſome of the moſt material Conſiderations, both thoſe which fix us unalterably in the *Proteſtant* Religion, and alſo thoſe which may reaſonably invite his Royal Highneſs himſelf to joyn with us therein; which I hope may be to the general ſatisfaction of all ſincere *Proteſtants*, and truly loyal Subjects, and may not want their deſired effect upon his Royal Highneſs.

Firſt, As to thoſe general Reaſons that confirm us in the *Proteſtant* Religion, and arm us againſt all ſollicitations to *Popery*, we lay this down for our Foundation, *That our Souls are to be preferred before any worldly Intereſt; and ſince that which is the trueſt Religion, is the moſt certain way to bring our Souls to eternal happineſs, we will never be enticed by any ſhort and tranſient worldly advantages, nor terrified by any bodily Sufferings, to leave that Religion which we are aſſured is the true and certain way to everlaſting*

laſting happineſs. And this Aſſurance is built upon theſe Arguments.

The preſent Religion of the *Church of England* is no new device of ours, but the very ſame that our Lord Jeſus and his Apoſtles have left upon Record, in that Book which our Adverſaries confeſs to be the Word of God; wherein we are ſure, He that is to ſave us, hath laid down all things neceſſary to Salvation, as alſo the Scriptures themſelves and the Holy Fathers conſtantly teach. We believe thoſe Three Ancient Creeds, which whoſoever believed of old, were not reputed *Hereticks.* We receive the firſt four General Councils, and all other Councils and Fathers for the firſt Four hundred years, while the Church remained uncorrupted: And there is not any one Article which we believe, as of neceſſity to ſalvation, that was not believed in all Ages, and which is not now believed by all the Chriſtians in the World, even thoſe of *Rome* alſo. And all that we reject are Innovations and Opinions of later Ages, or of ſome particular Sect of Chriſtians, ſuperinduced in the Times of Ignorance and Superſtition. So that our Learned King *James* of Bleſſed memory, (who underſtood the differences betwixt Us and *Rome* the beſt of any Prince in *Europe*,) did ſolemnly declare in Print (*a*), *That whenſoever any Article of that Religion He profeſſed, ſhould be ſhewed to be New, or lately invented, and not Ancient, Catholick, and Apoſtolick, (namely in matters of Faith) He would preſently forſake it.* For the proof of theſe Doctrines of our Religion we appeal to Scripture, on which we do not impoſe a ſenſe of our own, but by conſulting the Originals, and the Expoſitions of Primitive Fathers, by firm Arguments, and fair conſequences, we approve to every mans reaſon the ſenſe we give to be

(a) *Præfat. monitor. ad Apolog. pro Juram. fidel. pag. 62.*

the beſt. Nor do we deny any man the liberty of making uſe of the beſt means he is capable of, to underſtand our Doctrine, or the Scripture on which it is grounded. We do not fly the Light, nor fear the Touch-ſtone, for no man can like a Religion of God's preſcribing the worſe, for his frequent reading and clearly underſtanding God's Word. We never built any Article of Faith upon the tottering Foundation of *pretended Miracles*, and *Fanatick Revelations*; nor ſaw it needful to abuſe the Manuſcripts of *Councils* and *Ancient Fathers*. Our Cauſe needs no forged Evidence; nor do we impoſe our Faith upon any by Capital puniſhments, for want of better Arguments. As for the penalties inflicted on Diſſenters by our Laws, they are rather for diſturbing the Peace of the Civil Government, than for differing from us in Judgment. And if theſe Methods be judged leſs Politick, I am ſure they have more of Goſpel ſimplicity in them, more conformity to the great Example of *Jeſus*, and more evidence that our Cauſe is good, and that we have no ſiniſter ends to ſerve by it. We indeed gain nothing by any one Article of our Religion, but the ſalvation of thoſe who believe them, and live according to them; and whoever doth ſo, hath God's Word as well as ours, that he ſhall be everlaſtingly happy.

We do enjoy all thoſe means that God hath appointed to make us holy here, and happy hereafter; we have a true and regular ſucceſſion of Biſhops, Prieſts, and Deacons, (which are all the Orders that the Apoſtles inſtituted) ſolemnly ordained; we have Prayers, Sermons, Sacraments, and all the eſſential Offices for Salvation, duly adminiſtred in a Primitive and Pious manner, in our own Mother Tongue in Publick; and we may have without any charge, Ghoſtly

Ghoſtly counſel and comfort in any of our Needs from our Clergy; who are the moſt Learned, Laborious, and Pious, (take them generally) of any Miniſters in the Chriſtian World. We have great variety of Practical Books for informing us in our Duty, and aſſiſting us in our Devotion; nor can we want any helps to make us good, if we have but inclinations thereunto. So that it is not to be wonder'd, if we promiſe to his Sacred Majeſty to live and die in this moſt holy and true Religion.

On the other ſide, we have ſeen it unanſwerably proved by divers of our late Learned Writers for the *Proteſtant Faith*, That the Religion of *Rome* (where it is not the ſame with ours) hath all the ſuſpicions imaginable that it is falſe and moſt fallacious: For they of that Church ground their peculiar Doctrines, not on any publick written certain Record; but on pretended Traditions orally delivered to them, which none know but themſelves, nor do they offer any proof of them, but their own word, which ought not to be taken in their own Cauſe; eſpecially ſince divers of theſe pretended Traditions were not heard of for the firſt Five or Six hundred years. And particularly that of the *Pope*'s *Supremacy* was utterly unknown to Two of the firſt four General Councils; and to one of their moſt famous old Popes, *Gregory* the Great, who is very angry when the Patriarch of *Alexandria* calls him, *Univerſal Biſhop*, and ſaith, *No man ought to give that Title to him*; and *that to give him more than his due, was to wrong all other Patriarchs*. Greg. Magn. *Lib.* 7. *Epiſt.* 30. And indeed theſe Traditions began to be pretended, and the New Doctrines to be ſet up, in thoſe Ages wherein there were few competent Judges of them. When ſcarce any could read the *Scriptures* or *Greek Fa-*

thers in their Original, nor hardly write true Latin? When in this Nation there was not one Prieſt on the South of *Thames*, could give the meaning of the uſual Service in *Engliſh*, and few on the North of it could read it, as King *Alfred* tells us (*b*). The next Age to which, was called the *dark Age*, as being deſtitute of Learned Writers (*c*). In ſuch Times we may gueſs, how eaſie it was to impoſe the moſt notorious falſhoods upon the credulous and undiſcerning World, by what an Author then writes; *So great folly* (ſaith he) *now oppreſſeth the miſerable World, that at this day more abſurd things are believed by Chriſtians, than ever any could impoſe upon the blind Pagans* (*d*). And then it was, that the *Pope's Supremacy*, *Purgatory*, Saying of *Maſſes* for Souls there, *Worſhipping Images*, *Formal Invocation of Saints*, *Adoration of Relicks*, *Indulgences*, *Tranſubſtantiation*, &c. began to be practiſed and decreed. And moſt of them were proved by abſurd Fictions of ridiculous and counterfeit *Miracles*, there being not any footſteps of true ones by the expreſs Teſtimonies of St. *Chryſoſtom* (*e*), and St. *Auguſtine* (*f*), left in their times, *i.e.* about the year 400; after which all the Popes Miracles were affirmed to be wrought, which with their Doctrines they pretend to prove, they propagated by lying *Legends*, which ſerved the Ignorant and eaſie World then; but are now made appear to be ſo palpably falſe, that the *Jeſuits* of late have been forced to excuſe them under the name of *Pious frauds*, though indeed they were *Impious Cheats*, deſigned to ſet up Doctrines that might enrich the Church, and rob the People of their Mony and Souls too.

(*b*) Præfat. ad libr. Paſtoral. *Gregorii.*

(*c*) *Baron.* Annal. An. 900.

(*d*) *Agobardus*, Epiſc. *Lugdun.* lib. *De grandine*, &c. An. 900.

(*e*) *De Sacerd.* lib. 4.

(*f*) *De verâ Relig.* cap. 25.

Not unlike to this is their ſhameful corrupting of Ancient Authors, to make them ſeem on their ſide, expunging

expunging, adding to, and altering those venerable Records as they think good; which they call *purging them from Heretical pravity.* And this is one of the Works of the *Holy Inquisition*, as their *Indices Expurgatorii* (now in our keeping) do testifie (*g*). And by this device several Sheets of St. *Ambrose*, in one of the Editions, were wholly either left out, or rectified according to their Fancies; as an Eye-witness, who saw the Copy in printing, assures us (*h*). And what they have done with other Evidences of Antiquity, our Learned Countryman Dr. *James* hath informed us (*i*). Were their Cause good, there would be no occasion to subborn false Witnesses, or stifle the true, in so notorious a manner as this. Yet lest all this should not suffice to make their false Doctrines pass for Truth; they will not allow the plainest Testimonies against them, while they cry up the poorest Evidence that seems to make for them. If we cite *Scripture*, they challenge to be the sole Interpreters of it, and then they can make *quidlibet & quolibet.* Thus St. *Peters* saying, *Behold here are two Swords* (even though Christ forbid him to use either) must pass for a good Proof of the Pope's *Temporal Power* (*k*). And, *I lift up mine eyes to the Hills*, Psal. 121. 1. may serve for *Invocation of Saints* (*l*): Or, *Thy face Lord will I seek*, for *Worshipping of Images* (*m*). At this rate the Second Commandement may be produced for that kind of Worship; or 1 *Cor.* 14. for *Prayers in an unknown Tongue*, though they expresly forbid them. And where Scripture is flatly against them, as in the matter of the Laities being denied the Cup, they can set it aside with a *Non obstante* (*n*).

(*g*) Index Expurg. *Belg.* per *Fr. Jun.* *Hanov.* 1611. Index libr. prohib. *Hisp. Madrit.* 1667.

(*h*) *Junii* præf. ad *Indic. Expurg.*

(*i*) *James* his corruption of *Scriptures, Councils,* and *Fathers*, printed at *London*, 1611.

(*k*) *Bonifac.* 8. Extrav. major. cap. *de Obed.*

(*l*) *Bellarm.* de *Sanct. beat.* c. 17.

(*m*) Concil. *Nicen.* 2. Tom. 18. p. 295.

(*n*) Concil *Constant.* Sess. 13. ap. *Bin.* Tom. 3. par. 2. p. 880.

In

In the ſame manner alſo they deal with the Teſtimonies of *Councils*, when they agree not to their Opinions. Thus Two of the firſt four General Councils are in part rejected, for that they oppoſe the Pope's *Univerſal Supremacy* (*o*). And it is uſual in their Editions of *Councils*, to have ſome printed with this Title, *Reprobatum*; others, *Ex parte Approbatum*. Nor have the *Fathers* better uſage, when they are produced to confute their Innovations; for they boldly reject their Authority (*p*). *Salmeron* ſaith, the *later Doctors are ſharper ſighted* (*q*); and pronounces of many of them at once, *We muſt not follow a multitude, to deviate from the Truth* (*r*), that is, from his own Opinion. Yea one of them ſaith, *He believes the Pope in matters of Faith, before a Thouſand* Auguſtines, Hieroms, *or* Gregories (*s*). Yet 'tis ordinary with them to reject the Traditions of old Popes, for thoſe of the new ones. Thus Pope *Gelaſius* his Decree of not taking the Bread alone, which he calls *Sacriledge* (*t*); and that of *Anacletus*, *That all who are preſent at Maſs ſhall Communicate* (*u*); and that of *Alexander* the Second, of *Celebrating but one Maſs in one day* (*w*), are now ſlighted and contradicted. So that in fine, the preſent corrupt *Roman* Church, conſcious of her own Errors, will both be Witneſs and Judge in her own Cauſe; contrary to all equity and the old Laws, which ordain, *That they which are brought out of our own Houſe, ought not to be Witneſſes for us* (*x*). And to that Rule which Chriſt himſelf was willing to be tried by, *If I bear witneſs of my ſelf, my witneſs is not true* (*y*). All this conſidered will make it evident, why the *Roman Church* is obliged to eſtabliſh this Religion, by thoſe two vile Methods of keeping her eaſie Proſelytes in Ignorance; and perſecuting all Diſſenters with force and

(*o*) Vid. *Bin.* not. ad 2. Concil. *Conſtantin.* Tom. 1. par. 1. pag. 541. Item not. ad Concil. *Chalced.* Tom. 2. par. 1. pag. 410.

(*p*) *Maldon.* in *Matt.* 19. 11.

(*q*) *Salmeron.* in Ep. ad *Rom.* cap 5. diſp. 51. p. 468.

(*r*) Id. Ibid.

(*s*) *Corn. Muſſ.* Epiſc. *Bitont.* in Rom. 14. pag. 468.

(*t*) *Gelaſ.* decr. de Conſec. diſt. 2. cap 12.

(*u*) *Anaclet.* epiſt. ap. *Bin.* Tom. 1. par. 1. pag. 43.

(*w*) *Binius* in Notis, Tom. 1. par. 1. pag. 64.

(*x*) Capital. *Carol. Magn.* cap. 88.

(*y*) John 5. 31.

and fury. The Doctrine of *Implicit Faith*, that is, *Believing as the Church believes*, though they know not what it is; and that of *blind Obedience*, in doing whatsoever their Superiours enjoyn, without examining, renouncing their own Judgment, and even their Senses, and delivering up themselves entirely to be guided by their Spiritual Master, so strictly imposed on them, and generally taught by the *Jesuits* (*z*), and affirmed by a late Pope to be agreeable to the Doctrine of the Church (*a*). These are visible Artifices to obtrude false Opinions and wicked Practices upon the Sons (or rather Slaves) of that Church, and directly contrary to St. *Paul*'s integrity, which bids us *Prove all things*, 1 *Thess.* 5. 21. Their keeping the *Scripture* and *Prayers* in an unknown Tongue, their condemning the Translations of them to be burned, though made by some of their own Party (*b*); and that famous general Rule prefixed to the *Spanish* Index of prohibited Books: *Let all Bibles be prohibited that are extant in the vulgar Tongue, with all parts thereof in Print or in Manuscript.* Reg. 5. *pag.* 25. And the putting out all Sentences out of the *Indexes* of the Fathers, that sound against them, *viz.* such as these, *God alone is to be worshipped; Faith only justifies*, &c. for fear their Students should find any thing to confirm the *Protestant* Cause in those Authors. These, I say, may shew how much they fear the trial of their Doctrines, and how necessary a cover *Ignorance* is for their Errors; which occasioned once a *Protestant* to say, when a *Papist* wished, not a man in *England* could read, except a few Priests; *I doubt your wares are bad, you delight so much in a dark Shop.* And one of their own Authors asks, *Will not the People be easily drawn away from observing the Churches Institutions, when they shall perceive*

(*z*) Exercit. Spiritual. *Ignat. Loy.* Reg. 1. p. 138. & Reg. 13. pag. 141.

(*a*) Bulla *Paul.* 3 præfix. eid. libr.

(*b*) Extrait du procez. verb. de assembl. gen. du Clerg. de *Franc. Ten.* à *Paris*, 1660.

perceive, (*viz.* by reading the Bible in their own Tongue,) *that they are not contained in the Law of Christ* (*c*). Hence it is that they are neceſſitated to impoſe their Religion by abſolute Authority; and for want of Reaſons, to Perſecute all that cannot believe it. When the *Proteſtants*, in the firſt Convocation in Queen *Maries* days, were too hard for their Adverſaries, *Weſton* the Procolutor diſmiſſed the Aſſembly, ſaying, *You have the Word, but we have the Sword* (*d*). *Inquiſitions*, *Racks*, *Fire* and *Fagot* are requiſite Inſtruments for ſuch a Cauſe; but *the Truth is not to be preſſed with Swords and Arrows, nor with Souldiers and Armed men; but with Perſwaſion and Counſel* (*e*). While the Church was pure, all ſuch Courſes were declared unlawful; and the *Hereticks* only uſed theſe cruel Methods, or if any other did, the *Catholick Biſhops* Excommunicated them (*f*). Nor did the *Roman Church* ever begin to put Diſſenters to death, till their Doctrines were ſo evidently corrupt, that Fear was neceſſary to awe men into an unwilling ſubmiſſion to them. But the *Popes* were reſolved to depopulate the World, rather than let theſe Doctrines go, becauſe they are all of them ſo profitable for filling the Churches Treaſures; and *Covetouſneſs*, not *Zeal for the Truth*, was in the bottom of all this. For who ſees not, that *Purgatory* and *Prayers for the Dead*, *Relicks*, *Shrines*, *Worſhipping of Saints*, *Miracles*, *Indulgences*, *Meriting Heaven by good Works*, *Auricular Confeſſion*, the *Cœlibate of Prieſts*, *Friars* and *Nuns*, and all the wealthy Conſequences of the *Pope's Supremacy*, viz. *Appeals*, *Diſpenſations*, *Inveſtitures*, *Collations*, *Annats*, *&c.* are hotly contended for to fill the *Pope's* Coffers; and *Tranſubſtantiation* it ſelf raiſes the price of *Maſſes*, and the eſteem of *Prieſts*.

We

(*c*) *Petr. Sutor. tranſlat. Bibl. c.22.fol.96.*

(*d*) *Heylin* hiſt. quinquartic. c.5.p.53.

(*e*) *Athanaſ.* Epiſt. ad ſolitar. vitam ag. pag.330.

(*f*) *Athanaſ.* Apol. pro fugâ. I.Tom.1.p.716.

We may ſay of the Pope, as St. *Hierom* of another Biſhop, *The Religion of the whole World is your gain* (*g*). And it is evident, when all *Europe* deſired a Reformation of theſe things, it was a ſtrong Argument to the Pope to deny it, *for fear the Church ſhould be reduced to its primitive Poverty* (*h*). And a great *Cardinal* of that time utterly diſſwaded the *Pope* from yielding to any compliance with the Propoſals of *Reformation*, ſaying, that *unleſs he could live upon St.* Peter's *Patrimony*, *he muſt not think of it; for it was certain, that if his Revenues were divided into Four parts*, *Three of them*, viz. *The Profits of the* Roman *Court*; *The Revenues from Eccleſiaſtical Preferments*; *And the Incom from* Purgatory, Indulgences, &c. *would all be taken from him by this project.* After which the Pope would never conſent to it.

(*g*) *Hieron. adv. Joan. Hieroſ.* T. 2. p. 232.
(*h*) Conſil. trium Epiſc. ad *Paul.* 3. apud *Wolf.* memor. Lect. Tom. 2. pag. 549.

All which conſidered, it cannot be expected we ſhould forſake our own Religion, and deliberately chooſe that of *Rome*, wherein there is nothing differing from our Faith, but what is newly invented, evidently falſe, and urged upon Men by force, for the vile ends of *Covetouſneſs* and *Ambition.* Our own Eternal Salvation is too dear to us, to be hazarded ſo apparently: We ſee abundant of Reaſon to arm us againſt all Temptations of turning to the *Roman* Church. And all theſe Reaſons which confirm and ſecure us in our well choſen Faith, may we hope in time prevail upon his R. H. to declare himſelf of the ſame Perſwaſion, ſince there is no better way in the World to ſecure his Eternal Intereſt, which we hope and believe he values in the firſt place.

Yet in the Second place, We have divers conſiderable Motives, which do peculiarly concern his R. H. If we conſider him as a Branch of the *Royal Family*

from whence He is deſcended, or as the Perſon next in Succeſſion to the Imperial Crown of this Realm; upon both accounts there are many Conſiderations, which ought to incline him to embrace the *Proteſtant Religion* eſtabliſhed in *England*, and do really give us great grounds of hope he will do ſo.

Firſt, If his Royal Highneſs be conſidered as one of the Principal Branches of that *Royal Family*, which hath ſo long and ſo happily Governed this Nation. His Royal Highneſs himſelf, and his Progenitors, were Educated in the *Proteſtant Faith*, and therefore it ought not to be deſerted by him without manifeſt Reaſon, and a fair hearing on both ſides. His Royal Grandfather, whoſe Name he bears, (and may he imitate his Vertues) the Learnedeſt Prince that ever ſat upon the *Engliſh* Throne, yea that *Europe* hath had for many Ages; not only Profeſſed, but admirably Defended the *Proteſtant Religion* in (that laſting Monument) his incomparable Apology for the Oath of *Allegiance*; and his Speeches, Letters, and indeed all his Works do evidently ſhew he was a true *Proteſtant* out of Judgment and deliberate Choice, not by the prejudice of Education, which Himſelf expreſly declares (*i*). Yea he was the Head of the whole *Proteſtant* Party: and in that Capacity hath this Royal Family been ever ſince eſteemed by all Foreign Reformed Churches. But it is very memorable concerning this Bleſſed King, that when ſome Seditious Perſons had whiſpered, *He was inclinable to Popery*, He made this ſolemn Proteſtation, in the preſence of the Principal of his Privy-Council, *That he would ſpend the laſt drop of Blood in his Body before He would forſake the* Proteſtant Faith: And pray'd, *that before any of his Iſſue ſhould maintain any other Religion, than what He truly profeſſed and main-*

(*i*) Præfat. monitor. ad omn. Monarch.

maintained, God would take them out of the World (*h*). Which being the solemn Words of so prudent and sagacious a Prince, the verification of them is justly to be feared by any of his Posterity, that shall make themselves obnoxious to the Fate they portend. For there is a mighty weight in Parents Prayers: and God hath given them this Priviledge, (as St. *Ambrose* notes) *That the Children might revere them, and that their Parents Prerogative might awe their Issue into duty and observance* (*i*). Sure I am, His careful and Pious Education of that Most Religious and Excellent Prince, the late King *CHARLES*, did evidence to all the World, how earnestly He desired to continue this Religion in his Family for ever. And accordingly all Men can witness, that this Dear and Unparallel'd Father of his Royal Highness was a zealous and sincere *Protestant*, and his very Enemies are now convinced He was not inclined to *Popery*. And if any Temporal Interest could have bribed him, His great Necessities, and the large Offers of some of that Party, would have tempted Him to it. But he understood the Truth and Excellency of his own Religion too well, to part with it on any terms: For he saith to the Prince (*k*), *The best Profession of Religion, I have ever esteemed that of the Church of* England, *in which You have been Educated. ——In this I charge You to persevere, as coming nearest to Gods Word for Doctrine, and to the Primitive Example for Government.* And His Royal Highness ought to think of his dying Charge there: *But if You never see my face again, I do require and entreat You, as your Father and your King, that You never suffer your Heart to receive the least check or dissatisfaction from the true Religion established in the Church of* England. *I tell You I*

(*h*) Judge *Crooks* Rep. part. 2. An. 2: Reg *Jacob.* pag. 37. printed *Lond.* 1659.

(*i*) *Ambros.* de bened. Patriarch. p. 401.

(*k*) Ἐικὼν βασιλ. cap. 27.

have tried it, and after much ſearch and many Diſputes, have concluded it to be the beſt in the World, ——keeping the middle-way between the Pomp of Superſtitious Tyranny, *and the meanneſs of* Fantaſtick Anarchy. *Id. ibid.* 230. Yea it was but two days before his death, that he told the Princeſs *Elizabeth, That he ſhould die for maintaining the true Proteſtant Religion, and charged her to read Biſhop* Laud's *Book againſt* Fiſher, *to ground her againſt Popery,* Such Charges as theſe it is not unlikely his Royal Highneſs alſo hath perſonally received from that glorious Martyr; (the beſt not only of Princes, but of Men,) which ought ſurely to make a mighty Impreſſion on Him, and cauſe him to be infinitely careful not to forſake that Religion, the Truth of which, this moſt Indulgent and moſt Pious Father of his, ſealed with his Blood.

Eſpecially when it is further conſidered, how conſtantly the true Proteſtants of the Church of *England* have loved, and how faithfully they have ſerved the *Royal Family* in all Fortunes, how cloſely they have adhered to the Intereſts thereof upon all occaſions. So that whoever were true Sons of this Church, our Kings have alwaies reckoned among their certain and undoubted Friends. And when a Rebellion was deſigned againſt the Bleſſed Father of his Royal Highneſs, the Contrivers of it found it neceſſary, firſt to ſeduce Men from the Church of *England*, before they could engage them in ſo wicked an Action. Yea we have this aſſurance under the hand of that Royal Martyr, *Scarce any one* (ſaith he) *who hath been a beginner, or active proſecutor of this late War, againſt the Church, the Laws, and Me, was or is a true lover, embracer, or practicer of the Proteſtant Religion eſtabliſhed in* England (*l*).

(*l*) Εἰκὼν βασιλ. cap. 27. pag. 230.

But

But we need not to tell his Royal Highneſs how faithfully the Men of this Religion aſſerted their Kings Intereſt with their Lives and Fortunes, nor how many of them of all ſorts, Nobility, Clergy, Gentry, and Commons, ſpent their Blood, or their Eſtates, or both in his Quarrel; chooſing rather to part with all that the World counts dear, than with their Loyalty and a good Conſcience. And for thoſe that ſurvived under the late Uſurpation, and had any thing left, they did out of their Oppreſſed Fortunes ſupply their afflicted Sovereign, and with dangerous and reſtleſs endeavours laboured for his Happy Reſtauration. Since which time they have incurred the Hatred of the bigotted *Fanaticks*, for their perpetual ſtanding for the Kings Prerogative, and their zealous promoting His, and His Royal Highneſs's Intereſt.

But on the other ſide, how much Fidelity ſoever thoſe of the *Romiſh* Perſwaſion, may for their own ends now profeſs to his Royal Highneſs. It is undeniably evident, they have been the ancient and avowed Enemies of his Houſe and Family, which had never worn the Crown of *England*, if ſome of that Party could have prevented it by any means. To paſs by their innumerable Attempts againſt the Life of Queen *Elizabeth*, that which more immediately concerns the Family of his Royal Highneſs, is, That Pope *Gregory* the Thirteenth did actually give away the Kingdoms of *England* and *Ireland* to his two (Sons, or) Nephews (*m*). And his Succeſſor, *Sixtus* the Fifth, again gave away theſe Dominions to the King of *Spain*, and invited him with (as he thought) an invincible *Armado* to ſet upon the Conqueſt of them (*n*); which, if it had ſucceeded, would have prevented the

(*m*) *Thuan.* lib. 64. *Cambden. Eliz.* An. 1578.

(*n*) *Camd. Eliz.* An. 1588.

the undoubted Right of his Royal Highneſs's Grandfather King *James*, againſt whom they had ſo inveterate a ſpight, that a little before Queen *Elizabeths* death, Pope *Clement* the 8*th* ſent two *Breves* to the *Engliſh Catholicks*, on purpoſe to excite them to exclude King *James*, or any other from the Crown, except He or They would undertake to promote the *Catholick Intereſt*, as the King himſelf aſſures us, *Apol.* pag. 34. even at the ſame time, (as the King there obſerves) when that very Pope made innumerable Promiſes to his Agents, that he would further his Succeſſion to the utmoſt of his power. About that time alſo came out that infamous Libel ſtiled *Doleman*, written by Father *Parſons*, which loads King *James* with the blackeſt Calumnies, and Attempts to prove him uncapable of the Succeſſion, ſetting up the Title of the Infanta of *Spain*, *An.* 1594. From which accurſed Book, and the Practices of the *Jeſuits* then, ſome it is likely have learned now to oppoſe the Succeſſion of His Royal Highneſs, upon pretence that He agrees not with them in Religion: For the Author of that Book, *pag.* 14. argues againſt the Crown of *Englands* being Hereditary, and pleads it ought to be Elective, and would have this to be one Rule for the Election, *That none but a* Roman Catholick, *of what Blood ſoever he be, ſhould be admitted King*. And if His Royal Highneſs be diſpleaſed at the Scholars, ſurely the Maſters, *viz.* the *Jeſuits*, deſerve more blame: For that divers of that Religion, practiſed by theſe meaſures, appears from the Confeſſion of *Thomas Winter* (one that ſuffered for the *Gunpowder-Treaſon*;) who acknowledged, that He and *Teſmond*, another *Jeſuit*, had contrived to exclude King *James* from the Succeſſion. And *Watſon* a Secular Prieſt hath printed in his *Quodlibets*,

libets, pag. 150. *That the* Jesuits *about that time commonly said, If King* James *would not turn* Catholick, *they would all die against him.* Finally, When Providence, notwithstanding all their Endeavours, had setled this *Royal Family* in the Possession of their just Rights; and King *James* was Crowned King of *England*, from that time forward they began to plot the ruine of Him, and his whole Family; witness that accursed *Gunpowder-Treason*, intended to be acted in the Fourth year of his Reign: But (as the Conspirators confessed) was all that four years in Agitation. For it was not (as is pretended) either hastily contrived, or only by a few desperate Persons, but the very Case was Printed in *Spain* by a *Catholick* Writer about that time; and he determined, *That if a Confederate discover in Confession, That he or some else have placed Gunpower, or such like matter under such or such a House, and unless it be removed, the House will be blown up, the* Prince *destroyed, &c. the Priest however ought not to reveal it* (*o*). Which could aim at nothing but this very Plot, not only then hatching among the Priests, but known to, and approved by the Pope, as King *James* makes very probable (*p*). And he affirms also (*q*), that very many *Papists* of this Kingdom, to whom the whole Secret was not intrusted, did know of a great design in hand for the good of the *Roman* Church, at that meeting of Parliament; and they had *Set Forms of Prayer* for the good success of that weighty business. And though some of that Religion have the Confidence now to deny this Cursed Plot, to have been of the *Papists* laying, yet Father *Garnet* confessed it freely, plainly, and frequently (*r*); and so did other of the Traytors; and Sir *Everard Digby*'s Letters, now made Publick, own his Knowledge of it (*s*).

(*o*) *Delrio* disquis. mag. lib. 6. cap. 11. §. 1.

(*p*) Reg. *Jacob.* Apol. pag. 89.
(*q*) Præfat. Monitor. ibid. pag. 8, & 9.

(*r*) Præfat. Monitor p. 146.
(*s*) Histor. *Gunpowder Treason*, pag. 232. *Lond.* 1679.

Nor

Nor did any of them then once pretend, the Plot was deviſed by others, and caſt upon them. Yea foreign Authors of the *Popiſh Religion*, both of that Age and this, make no ſcruple to own it as a true and real Plot, contrived by men of that Religion (*t*). And verily this alone (if God had not graciouſly prevented it,) had cut off the whole *Royal Family* at once. As for the other deſigns of the Activer ſort of this Party, what my Lord *Coke* affirms of his time, I doubt they have verified ever ſince, *viz. There never paſſed Four years (ſince the* Jeſuits *ſet foot in this Land) without ſome peſtilent and pernicious Treaſon, tending to the Subverſion of the whole State* (*u*). And no wonder, for an eminent Man of that Order ſaith, he would have us know *That their Society hath made a Holy League, and ſolemn Oath, that as long as there was any of them alive, they would deſtroy Heretical Princes by all means poſſible* (*x*), adding, *That they would procure and for ever purſue our ruine, and the utter deſtruction of our Religion and Kingdom.* And indeed, It is theſe Profeſſions of theirs, and the Experience of their Practices all along, that makes the moſt ſober and loyal *Proteſtants* ſo fully perſwaded of their horrid Deſign againſt the Life of his Sacred Majeſty that now is. I know it is pretended, they have expiated their Ancient Guilts by their Loyalty to our late King of Bleſſed Memory; and that ſome of that Party may be ſo generous as to deſpiſe the Principles, and abhor the Practices of their Prieſts in that matter, I will not deny; yet let it be conſidered, that the Foundation of the late Rebellion was laid in *Popiſh* Books. What *Suarez* and *Mariana* writ about the *lawfulneſs of killing Kings*, is well known; and the Traiterous Book called *Philopater* written by *Creſwell*, the *Lieger Jeſuit* in *Spain*) applies

(*t*) *Barcl.* Orat. in Conjur. Hiſtor. Provinc. *Angl.* Soc. *Jeſu*, l. 7. p. 310. edit. An. 1660.

(*u*) *His Speech*, Hiſt *Gunpowd. Treaſon*, p. 157.

(*x*) *Campiani* Epiſt. ad Concil. Regis *Angl. Treveris* An. 1563. pag. 22.

applies it in particular to the King of *England*. 'Tis one of that Order alſo, who adviſes, as a Means to reſtore *Popery* here, *To divide the* Engliſh, *and perſwade the Parliament to turn* England *into a Commonwealth* (*y*). And a *Romiſh* Prieſt informs us (*z*), that Father *Parſons* writ a Book called, *A Memorial for Reformation*, printed at *Sevil* 1596, wherein he lays a Platform for Subverting the *Engliſh* Monarchy, by perſwading the People, that they have ſuch a Priviledge, as that it may be lawful for them, when they think meet, to place and diſplace Kings. But of all other Inſtances of this kind, none is more clear than that other Book of the ſame Father *Parſons*, ſtiled *Doleman*, wherein are laid down all the Principles, upon which the Rebels of *England* raiſed and carried on the late Civil War, and murthered the Bleſſed King *CHARLES* the Firſt. Yea, all thoſe grounds upon which the late Bill of *Excluſion* of His *Royal Highneſs* was built, are found here. And the Pamphlets writ in defence of that Bill, frequently tranſcribe whole Pages out of this Book called *Doleman*, to juſtifie thoſe proceedings. For proof of which I have here collected ſome few of thoſe accurſed Principles in *Doleman*'s own words.

(*y*) *Campanella* de Monarch. *Hiſpan.* p. 204.

(*z*) *Watſon's Quodlibets*, pag. 286.

The Commonwealth hath power to chooſe their own faſhion of Government, as alſo to change it upon reaſonable Cauſes (a).

(a) *Doleman*, Part. 1. Chap. 1 pag. 12.

The Commonwealth hath power, not only to put back the next Inheritors upon lawful occaſions; but alſo to diſpoſſeſs them that have been lawfully put in poſſeſſion, if they fulfill not the Laws and Conditions, by which, and for which their Dignity was given them (b).

(b) Ibid. Ch. 2. pag. 32.

As the whole Body is of more Authority than the Head only, and may cure the Head if it be out of tune: So may the Weal-publick, cure or cut off their Heads, if they infest the rest (c).

(c) Dolman, Chap. 3. p. 38.

Princes are subject to Law and Order, and the Commonwealth which gave them their Authority for the good of all, may also restrain, or take the same away again, if they abuse it to the Common evil (d).

(d) Ib. Chap. 4. pag. 72.

The whole Body is superiour to the Prince, neither so giveth the Commonwealth her Authority and Power up to any Prince, that she depriveth her self utterly of the same, when need shall require, to use it for her defence, for which she gave it (e).

(e) Ibid. p. 73.

The Princes Power is not absolute, but delegate from the Commonwealth; and is given with such Conditions and Oaths, on both Parties, as if the same be not kept by either part, the other is not bound (f).

(f) Ibid.

The Commonwealth oweth no Subjection or Allegiance unto the Heir apparent, in strict Justice, until he be Crowned and admitted King, though his Predecessor be dead (g).

(g) Ib. Chap. 6. pag. 133.

The Coronation and Admission maketh a perfect and true King, whatsoever the Title by Succession be otherwise: And except the admission of the Commonwealth be joyned to Succession, it is not sufficient to make a lawful King. And of the two, the Consent and Admission of the Realm are of far more importance than nearness of Blood by Succession (h).

(h) Ibid. p. 136

Nothing

Nothing in the World can ſo juſtly exclude an Heir Apparent from his Succeſſion, as want of Religion: Nor any cauſe whatſoever ſo juſtifie and clear the Conſcience of the Commonwealth, or of particular Men, that in this caſe ſhould reſiſt his Entrance, as if They judge *him faulty in this point* (i).

(i) Ib. Chap. 9. pag. 212.

So long as I have this Opinion of him, albeit his Religion were never ſo true,——I ſhould do againſt my Conſcience, and ſin damnably in the ſight of God, to prefer him to a charge, where he may draw many others to his own error and perdition (k).

(k) Ibid. p. 214.

I do affirm and hold, that for any man to give his help, conſent, or aſſiſtance towards the making of a King, whom he judgeth or believeth to be faulty in Religion, and conſequently would advance either no Religion, or the wrong, (if he were in Authority) is a moſt grievous and damnable Sin, to him that doth it, of what ſide ſoever the Truth be, or how good or bad ſoever the Party be that is to be preferred (l).

(l) Ibid. p. 216.

The Cities of France *do not amiſs, but religiouſly and juſtly to ſtand againſt the King of* Navarre, *(though otherwiſe by Diſcent they do confeſs his Title to be clear and evident) for that he is of a contrary Religion to them* (m).

(m) Id. Part. 2. Chap. 10. pag. 239.

These are the Poſitions of that *Popiſh* Author, and when theſe Principles were to be put in Practice, it is very obſervable, that this wicked Libel of *Doleman* was in part reprinted *Anno* 1648. under the feigned Title of *Several Speeches, delivered at a Conference, concerning the Power of Parliaments to proceed againſt their Kings for miſgovernment.* Nor

was it *Doleman* only who ſpread theſe poyſonous Republican Principles; but *Bellarmine* alſo affirms, "Kings may be depoſed by their Subjects for many "Cauſes (*n*). And, "That the People do never ſo "transfer their Power to the King, but that they "habitually retain it ſtill in themſelves, and in ſome "caſes may reaſſume it (*o*). The practice of theſe Principles we beheld with ſad hearts, and we may now ſee clearly whence the Rebels had their Inſtructions. And this may convince any Impartial man, that the Guides of that Church are not ſo fond of *Monarchy* but they can adviſe its ruine, and promote the ſetting up a *Commonwealth*, when it is their Intereſt ſo to do.

(*n*) *Bellarm.* de Pontif. lib. 5. cap. 8.

(*o*) Idem *Recognit.* lib. 3. Qu. de Laicis.

If I would enlarge on this Subject, I might ſhew, that the *Papiſts* not only contrived the Principles upon which the Rebellion began; but that they actually aſſiſted in the carrying it on. To prove which let the Reader examine the Tranſlations of Cardinal *Richeleus*'s Agents, who were ſent to promote the Rebellion in *Scotland*, An. 1638 (*p*). And the diſcovery of his Practices to ruine King *Charles* the Firſt, *Anno* 1640, by *Andreas ab Habnerfield* (*q*): As alſo his dying Advice to the King of *France*, To keep *England* divided, and to reduce it to a *Commonwealth*, cited out of an *Italian* Hiſtory by Mr. *Prin* (*r*). To which may be added that ſolemn Declaration of our Royal Martyr, *That there was a greater number of Papiſts in the Rebels Army, than in his* (*s*). And ſome of the moderater men of the *Parliaments* Party, diſcovered there were vaſt numbers of *Prieſts* and *Jeſuits* diſguiſed in Arms againſt the King, in a Book called *The Beacon fired* (*t*). And there are yet many uncontrouled Evidences, that divers of that Religion rejoyced at his death as

(*p*) *Annals* of King *Charles*, pag. 768.

(*q*) Ibid. Pref. pag. 3.

(*r*) *Goſpel plea*, pag. 148.

(*s*) *Declaration*, Octob. 23. 1642.

(*t*) *Prin*'s Goſpel plea, p. 130

an

an Enemy to their Church and Intereſt (*u*): As alſo a full account how many of them Addreſſed themſelves to the *Uſurpers*, then in Power, and took that Ingagement, which the *Church of* England *Proteſtants* generally refuſed (*x*). All which ſavoured of no great Loyalty; and indeed, if they act by the Principles of their own Doctors, or the Practices of their Predeceſſors, no Prince can rely on their Allegiance; it being evident that they will hold it no longer, than their own Intereſt perſwades them to it. But after all it would be very deplorable, if when the conſtant Loyalty and faithful Services of *Proteſtants* to the Royal Family, and the vigorous Endeavours of the others to ruine it be ſummed up, the latter ſhould be cheriſhed, and the former deſerted by one of that Royal Race.

(*u*) *Du Moli's* Anſwer to *Philanax Angl.*

(*x*) Lord *Orrery's* Anſwer to *Peter Walſh* his Letter.

Secondly, Conſidering his Royal Highneſs as the Heir of a Crown, and particularly of this of *England*, undoubtedly it is highly contrary to Reaſon and his Intereſt, to eſpouſe the Religion of *Rome*, and forſake that which is now by Law eſtabliſhed; for thoſe that are Kings, or are likely to be ſo, ought to encourage that Church moſt, which moſt effectually promotes Loyalty (provided they were alike right in other points;) but the *Proteſtant* Church of *England* is not only better in all other Accounts, but doth hold, teach, and practice Loyalty above all others in the World; the Divines thereof generally holding *Monarchy* to be of Divine Right, and *Allegiance* to be an Obligation on the Conſcience, and indiſpenſible, becauſe the Kings Power is from God, to whom only Kings are accountable; but

but the *Papists* teach, That Kings derive their Power from the People (*y*). This Church obliges all Ecclesiastical Persons before their Admission to any preferment, to subscribe her Articles, one of which is expres's for *Obedience to the Civil Magistrate* (*z*), and binds them by the *Oath of Allegiance* to the King, and makes them renounce solemnly all Rebellious Principles and Practices; whereas the *Pope* only takes care to give his Candidates an *Oath of Allegiance* to the See of *Rome*, "To be helpers to the "*Popes* against all Men, to keep and defend the *Ro*-"*man Papacy*, and the *Regalities of St.* Peter——and "that they will to their power persecute and impugn "*Hereticks*, *Schismaticks*, and *Rebels*, to the *Pope* "and his Successors, &c. (*a*). But our Clergy make no such promise to any but their own Prince, and to him alone they pay this Duty; They pray for him four or five times by name in all their solemn Offices, whereas the *Mass* scarce mentions the King above once, their *Sermons* are frequent, and pressing upon this Theme, and their Books are numerous (against *Papists* and their factious Scholars) for the *Right of Kings*; yea, and their Actions being always Loyal do justifie they do sincerely believe as they teach. But our Judicious and Learned King *James* publickly affirms, That *though many honest men, seduced with some Errors of Popery, may yet remain good and faithful Subjects, yet none of those that truly know and believe the whole grounds and School-Conclusions of their Doctrine, can never prove either good Christians or faithful Subjects* (*b*). And an old Friend of the *Popes* tells us, that one of our Ancient Kings was of the same mind, who said to *Anselm*, *That he could not hold the Faith and Allegiance due to his Prince, together with that Obedience he professed*

(*y*) *Sanders* de Clave *David*, l. 5 cap. 2. *Bellarm.* de *Rom.* Pontif. l. 1. c. 7. & de Clericis, c. 28.

(*z*) Article 37.

(*a*) Pontific. *Rom. Clem.* 8. cap. de Consec. elect. in Episc.

(*b*) King *James* his Speech to the Parl after *Nov.* 5. 1605.

feſſed to the Apoſtolick See (*c*). But to make this more plain; If all good *Catholicks* be bound to believe as the Church of *Rome* believes, then 'tis certain they are bound to believe the *Pope* hath power to depoſe Kings, and abſolve Subjects from their Allegiance; for there is all the aſſurance that can be, that this is (not the Opinion of ſome few Doctors, only, but) the Doctrine and Faith of the *Roman* Church. *Bellarmine* reckons up Seventy Doctors that hold this (*d*), and another hath added an Hundred more (*e*); yea the *Engliſh Papiſts* are taught; that "The whole School of *Divines* and *Canoniſts* "agree in it, that it is certain & *de fide*, that a Prince "falling from the *Catholick Religion*, and endea-"vouring to draw others from it, doth immediately "fall from his power and dignity, even before the "*Pope* hath pronounced any Sentence, and that his "Subjects are free from their Oaths of *Obedience*, "and may reject ſuch an one as an *Apoſtate*, and a *Heretick* (*f*). Which was levelled at Queen *Elizabeth* and King *James*. And Cardinal *Perron* in a ſolemn Speech to a Generall Aſſembly in *France*, ſaith, *The contrary Doctrine is ſo deteſtable, that he and his Fellow Biſhops will chooſe to burn at the Stake rather than to conſent to it.* And no wonder, for the Popes in their *Decretals* claim this Power as due to them *Jure Divino*, juſtifying it by Scripture (as they pervert it) and the Tradition of their Church (*g*); yea ſome of thoſe they call *General Councils* have declared it, and grounded their Decrees upon it (*h*). And the Practice of that Church for above ſix hundred years laſt paſt, hath reduced this Doctrine into act ſo frequently, that ſcarce any Nation in *Chriſtendom* wants Examples of Excommunicating and Depoſing their Kings or Emperors,

(*c*) *Eadmerus, Cant.* hiſt. p. 26.

(*d*) *Bellarm.* de Pontif. *Rom.* l. 5.

(*e*) *Foulis* Hiſt. of *Rom.* Treaſons.

(*f*) *Creſwel's Philopater*, pag. 106, 107.

(*g*) *Greg.* 7. lib. 8. Ep. 21.

(*h*) Concil. *Later.* 3. c. 27. Concil. *Lat.* 4. c. 4. Concil. *Ludg.* 1. ap. *Bin.* T. 3. p. 2. pag. 721.

rors, and ſtirring up their Subjects to rebel againſt them. Yea thoſe *Catholicks* who have writ againſt this Power of the *Pope* (though of the *Roman* Religion in all points elſe) have been ſuſpended, excommunicated, and proſecuted as *Hereticks* are wont to be, witneſs *Barclay* and *Roger Widrington*, of old, and Mr. *Walſh* in our days: If then Conſent of their Doctors, Decrees of their Popes, Canons of their General Councils, Practice of their Church, and their Cenſures againſt Diſſenters, be ſufficient to declare a Doctrine of the *Roman Church*, this is One; and if it be objected, That for all this the *Papiſts* in *England* do obey and live quietly under a Prince of different Religion: I reply, A *Popiſh Prieſt* tells us, *That in* England *the* Catholicks *excuſe for obeying an* Heretical Prince, *is, becauſe they are not ſtrong enough to carry a Rebellion* (*i*): and *Bellarmine* ſaith, the Reaſon why the Pope doth not exerciſe this Power alwaies, is, *Becauſe either the Church wants ſtrength, or doth not ſee it expedient* (*k*). And formerly, that he might uſe this Power as ſoon as ever he had a fair opportunity, he ſent Two *Breves* hither to forbid all *Catholicks* the taking *the pernicious and unlawful Oath of Allegiance* (as he calls it) (*l*). And (as our Excellent King *James* complains) privately ſent over *Prieſts*, ſeaſoned with thoſe Treaſonable Doctrines, to diſpoſe his Subjects to rebel (*m*). If it be replied, This danger is only to *Heretical Princes*, not to thoſe who profeſs the *Roman Faith*. I Anſwer, Even thoſe, if they croſs the Pope's Will, or oppoſe his Uſurpations, are Depoſed as well as *Hereticks*. The Emperors, *Frederick* and *Henry* the Fourth, were right *Roman Catholicks*, only they would not part with their undoubted Rights of Inveſtitures, for which by the Pope's means they loſt both their Kingdoms

(*i*) *Watſon's Quodlib.* pag. 255.

(*k*) *Bellarm.* recog. in l. 5. de *Rom.* Pontif.

(*l*) Vid. *Brevia* ap. *R. Jacob.* Apol. & Vid. Præfat. Monitor. p. 13.

(*m*) Apol. pag. 108. Præfat. Mon. p. 153.

doms and their Lives; and the not reſtoring Abby-Lands, or not oppreſſing *Hereticks*, would be a fairer pretence to deprive a Catholick King of *England*, or his Poſterity. King *Henry* the Third of *France* was in all points a *Papiſt*, yet was firſt Excommunicated, and then loſt his Life by the Pope's means. And which his Royal Highneſs ought ſeriouſly to conſider, His Illuſtrious Grandfather, *Henry* the Fourth of *France*, after he had declared himſelf a *Papiſt*, yet becauſe he was too Noble to perſecute that Church, he had once been a Member of, he was barbarouſly Aſaſſinated by a Votary of *Rome*; and indeed, where the Intereſt of their Church is concerned, they ſpare neither Friend nor Foe; wiſely therefore doth King *James* conclude from hence, *This* (ſaith he) *I am very ſure of, that it is highly the Intereſt of all Kings, betimes to put a ſtop to this dangerous Power of the* Roman *Church.* But moſt eſpecially it is the Intereſt of his R.H. if he be conſidered as one that may be King of *England*, and that firſt in reſpect of Himſelf, ſecondly of his People. The *Proteſtant* Religion hath reſtored the King of *England* to his juſt and ancient Rights, declared Him Supreme in all Cauſes, and over all Perſons (*n*), and owns the Crown of this Realm to be free, and in no earthly Subjection: But the Pope not only claims a Power over all Kings, but accounts the Crown of *England* to be more peculiarly ſubject to him. *The King of England* (ſaith *Bellarmine*) *is ſubject to the Pope, not only as all other Chriſtians are, by reaſon of the* Apoſtolick Authority, *but* Ratione directi Dominii (*o*). And Pope *Adrian* the Fourth, in his Letters to our King *Henry* the Second, ſaith, *That all the Iſlands that have received the* Chriſtian Faith, *peculiarly belong to the Church of* Rome (*p*). So *Walo*, the

(*n*) Vid. lib. *Steph. Gardin.* de verâ Obed.

(*o*) *Math. Tort.* in Reg. *Jac.* Apol. pag. 19.

(*p*) Ep. *Adr.* 4. ap. *Baron.* & *Mat. Paris.*

Legate of Pope *Innocent* the Third, calls *England*, *The Patrimony of St.* Peter, *and of the* Roman *Church* (*q*). Pope *Innocent* the Fourth also declares to his Cardinals, That *the King of* England *was his Vassal, yea to say more, his Slave* (*r*); and they have not yet laid aside this Claim, for Pope *Paul* the Fourth would not own Queen *Elizabeth because this Kingdom was a Fee of the* Papacy; *and he said, It was audaciously done of her to assume it without his leave* (*s*): and Cardinal *Allen* saith, That *without the Approbation of the* Apostolick See, *none can be Lawful King or Queen of* England, *by reason of an ancient Accord made* An. 1171, *and renewed* An. 1210, *in his Admonition to the Nobility.* And indeed even in time of Popery the People of *England* perceived, and publickly complained of the Popes endeavours to enslave the Crown of *England* (*t*), and made many fruitless Laws against it, till the *Reformation* cut all the Pope's Cords asunder, and who being once set free can desire to be again entangled with such a Yoke of Bondage? The Stories of *Anselm* and *Thomas Becket* sufficiently shew how these Pretences fettered our Ancient Kings, so that the Pope then openly bragged, *That he could procure the King of* England *to be imprisoned, or disgraced, whenever he pleased* (*u*). Our old *Annals* testifie, that the Pope, upon the Kings denying him any unjust demand, ordinarily stirred up Foreigners to invade us, or procured Rebellions at home. When *David*, tributary Prince of *Wales* renounced his Allegiance to *Henry* the Third, *The Pope* (saith *Mat. Paris*) *took his part, and opened his bosom to receive him, when he rebelled against the King* (*w*). And the same Author speaks of another of our Kings thus; *He having subdued all his Ene-*

(*q*) *Mat. Westm.* hist. An. 1216.

(*r*) *Mat. Paris.* An. 1283. p. 84.

(*s*) Hist. Conc. of *Trent.* An. 1558.

(*t*) Stat. Book, An. 16 *Rich.* 2. c. 5. p. 283.

(*u*) *Mat Paris.* An. 1253.

(*w*) Idem An. 1244.

Enemies, was ſecure; nor did he fear any but the Pope, and that not for his Spiritual, but Temporal power (x). And what Prince, that were fairly quit of ſo uncertain a Friend, and ſo dangerous an Enemy whenever diſguſted, would relinquiſh his Supremacy and Independency, and part with ſo many branches of both the Prerogative and Revenues alſo of the Crown, to hire him to reaſſume his Ancient Tyranny; we hope his R.H. Prudence will never allow this, nor his Generoſity ſtoop to it.

(x) Idem. hiſt. Min. An. 1107.

Laſtly, Such a Submiſſion to the Power of *Rome* is moſt contrary to his Royal Highneſs Intereſt, with reſpect to the People he is to govern, who have generally ſo rooted an irreconcileable Hatred to that Religion, that nothing is more univerſally abhorred by this Nation; and though Proteſtants diſſent in divers matters, they all agree in deteſtation of Popery, and that not out of humor or groundleſs prejudice, but out of a deep ſenſe of the freedom they enjoy ſince the *Reformation*, and a ſad Remembrance of their Forefathers miſery under the Popiſh Yoke. The Knowledge which now abounds hath ſo diſcovered the Cheats, and laid open the deſigns of that Church; its evil Principles, and worſe Practices, are now ſo evident to all, that they cannot but abhor it. Particularly thoſe who can look back into the Hiſtory of former Times, do principally reflect upon Three things; Firſt, The *Oppreſſion*. Secondly, The *Pride*: And Thirdly, The *Cruelty of that Church*. For the Firſt; One Kings Reign affords Inſtances enough to make us ſtand at all the diſtance we can from it. In *Henry* the Thirds time a Monk then alive tells us, *By the Popes Exactions infinite numbers throughout* England *were undone and brought to Beggery* (y). Yea he affirms, *That excepting the Plate and Church Ornaments there was not ſo much*

(y) Mat. Paris. pag. 386.

Mony left in England *as* Otho *the Pope's Legate had extorted* (*z*). And the whole Kingdom in a Letter to Pope *Innocent* the Fourth, (yet extant even in modern *Popish* Authors) (*a*), complain, *That the Pope and his Creatures beyond Sea had a Revenue out of* England, *which exceeded the Revenues of the Crown, and that to the* Italians *was yearly exported from hence Threescore thousand Marks:* but to this the Pope gave no Reply. And when they complained to the King, and asked why he would suffer *England* to be brought to desolation, He only said, *I will not, I dare not contradict my Lord the* Pope *in any thing* (*b*). *So that the* English *were brought to sad despair* (as he says a little after) *and suffered more cruel Bondage, than the* Israelites *in* Egypt *did* (*c*): while the Pope merry with the Spoils, called *England, His inexhaustible Pit* (*d*), though the Historian more truly calls the *Roman* Court, *An insatiable Gulph* (*e*). But all those old Oppressions are so well cast up in a late Book (*f*) that I will not enlarge further; only shall note, That this was not the only Nation thus used by the Pope. The *Germans* presented also their *Centum gravamina*; and a Monk of that Country Protested, *If the Princes would not take some speedy care, all the Mony of* Germany *would be exhausted and put into that bottomless bag, and insatiable Gulf, the* Roman *Court* (*g*). And the like Complaints were then made from all Nations in *Christendom.* If it be pretended, The Pope is more moderate in these days, that pretence is sufficiently confuted by a late Book put out by the *Catholick* King himself, in the time of the late Pope *Urban* the 8*th* (*h*), complaining of the unreasonable increase of Pensions, of granting Coadjutorships and Reversions, with reservation of the biggest part of the Benefices

(*z*) Idem An. 1242.

(*a*) Epist. à Nobil. *Angl.* ap. *Bin.* in Concil. *Lugdun.* T. 3. par. 2. p. 729.

(*b*) *Mat. Paris.* pag. 507. & 515.

(*c*) Id. p. 622.

(*d*) Idem An. 1246.

(*e*) Id. pag. 707.

(*f*) The *Romish Horseleech.*

(*g*) *Langius* Chron. *Zitic.* An. 1520.

(*h*) *Memorial de sa Majestad. Cathol. &c.*

Benefices to the Pope, of the high Rates of *Papal Diſpenſations* (one ſometimes coſting Fourteen thouſand *Ducats*) of taking away the Rights and Juriſdiction of Biſhops, of his ſeizing the Eſtates of the deceaſed Clergy, and all the Revenues of Vacant Preferments; of the oppreſſion of his *Nuntio's*, and the extortion uſed in the Fees of his Court. Thus it ſeems they ſtill uſe the Nations that obey them; and thus we juſtly fear they would uſe us, who have been ſo long free from theſe Exactions, that we ſhould very ill brook them now; and indeed the exporting ſo much *Mony*, muſt needs be a great weakning to the Nation, and cauſe a miſerable decay of Trade. Secondly, We alſo remember their Pride; how Pope *Innocent* the Fourth ſaid, *He would make peace with the Emperour, becauſe the petty Kings of* England *and* France *kicked againſt him; for when the Dragon was appeaſed, he could eaſily trample on theſe little Serpents* (*i*). And a later than he affirmed, *He would have no Prince eſteemed his Equal, but all of them to be under his feet* (*k*). Their Doctrine, *That Kings are not only below the Pope, but that all Eccleſiaſticks are as far above them, as the Soul is above the Body* (*l*), will not be endured in this Age. Our Nobility and Gentry themſelves would ſcorn to be trampled on at this rate. But laſtly, The deepeſt prejudice ſprings from the remembrance of that Churches Cruelty, which hath every where with Fire and Sword (if they had opportunity) and the moſt Inhumane Tortures, deſtroyed their fellow Chriſtians, who diſſent from them; we read what a Popiſh *Venetian* Biſhop writes, *An.* 1558. *That within Forty years, above an Hundred thouſand had been put to death for Hereſie by the* Pope's *procurement, in* Italy, Spain, France, Holland, *and* England (*m*). The Cruel-

(*i*) *Mat. Paris.* pag. 640.

(*k*) Hiſtor. Concil. *Trent.* An. 1588.

(*l*) R. *Jacob.* è *Bellarm.* Apol. pag. 132.

(*m*) *Ger. Buſdr. Epiſc. Argol. ap. Wolf.* mem. lect. ep. Dedic.

Crueltics to the poor *Wickleviſts* of old, and the Fire and Faggot in Queen *Maries* Reign cannot be forgotten. And if we look abroad, we find Millions of the *Albigenſes* and *Waldenſes* in *France* ſacrificed to the Pope's rage; and of later time that moſt cruel Maſſacre at *Paris*, wherein, beſides the Nobility, 10000 others were ſlain in a few hours time, and 20000 more in the Country within a Month after, for which (as an Authentick Hiſtorian relates) *the Pope called his Cardinals together to give Thanks to God for ſo great a Bleſſing conferred on the See of* Rome, *and the Chriſtian World* (*n*). In the *Low Countries* the Duke of *Alva* cauſed at leaſt 50000 to be deſtroyed on the account of Religion; and of freſher memory thoſe miſerable Proteſtants of *Piedmont* were moſt inhumanely butchered in great numbers upon the like account; and nearer home, in the *Iriſh* Rebellion there were (as my Lord of *Orery* computes) 200000 barbarouſly cut off. They that can do this and call it *Religious Zeal*, what may they not do? Inquiſitions, Racks, Torments, and Death, muſt needs be ingrateful to humane Nature. 'Tis true, many of us reflecting upon the innate Clemency, that is ſo inſeparable from our Generous *Royal Family* (which hath bleſſed *England* with three of the mildeſt and moſt merciful Kings that ever yet ruled over it) do firmly believe, if they could pervert his Royal Highneſs to ſome of their Errors, they yet can never perſwade Him to put off his own Nature and Love to his Native Countrey ſo far, as to permit them to Perſecute us as they deſire. Yet ſtill, while we enjoyed ſuch quiet under his Protection, we ſhould be in conſtant fear of a *Ravilliac*, and that they would cut him off to make way for a more Zealous Catholick; for one of their General Councils hath declared,

(*n*) *Thuanus* hiſt. lib. 53.

red, *That if a Ruler refuse to purge his Territory from Heresie, he falls from his Dignity, and may be deprived of his Country, and his Subjects set free from Allegiance to him* (o). And they teach, That a King so Deposed, may be lawfully killed by any Private person (p); and they have proved this their Faith by their Works, as the Blood of many Christian Princes doth abundantly testifie. To conclude, Since it appears that the *Addressors* have so many clear and pressing Reasons to love that excellent Religion, which teaches them to love their Prince, and defend his Rights, they hope They shall never want a Prince who will love and preserve that Religion, in which (by Gods Grace) they resolve to live and die.

(o) Concil. *Lat.* 4. Can. 3.

(p) *Suarez* in Reg. Magn. *Britan.* l. 6. cap. 4. §. 20.

FINIS.